

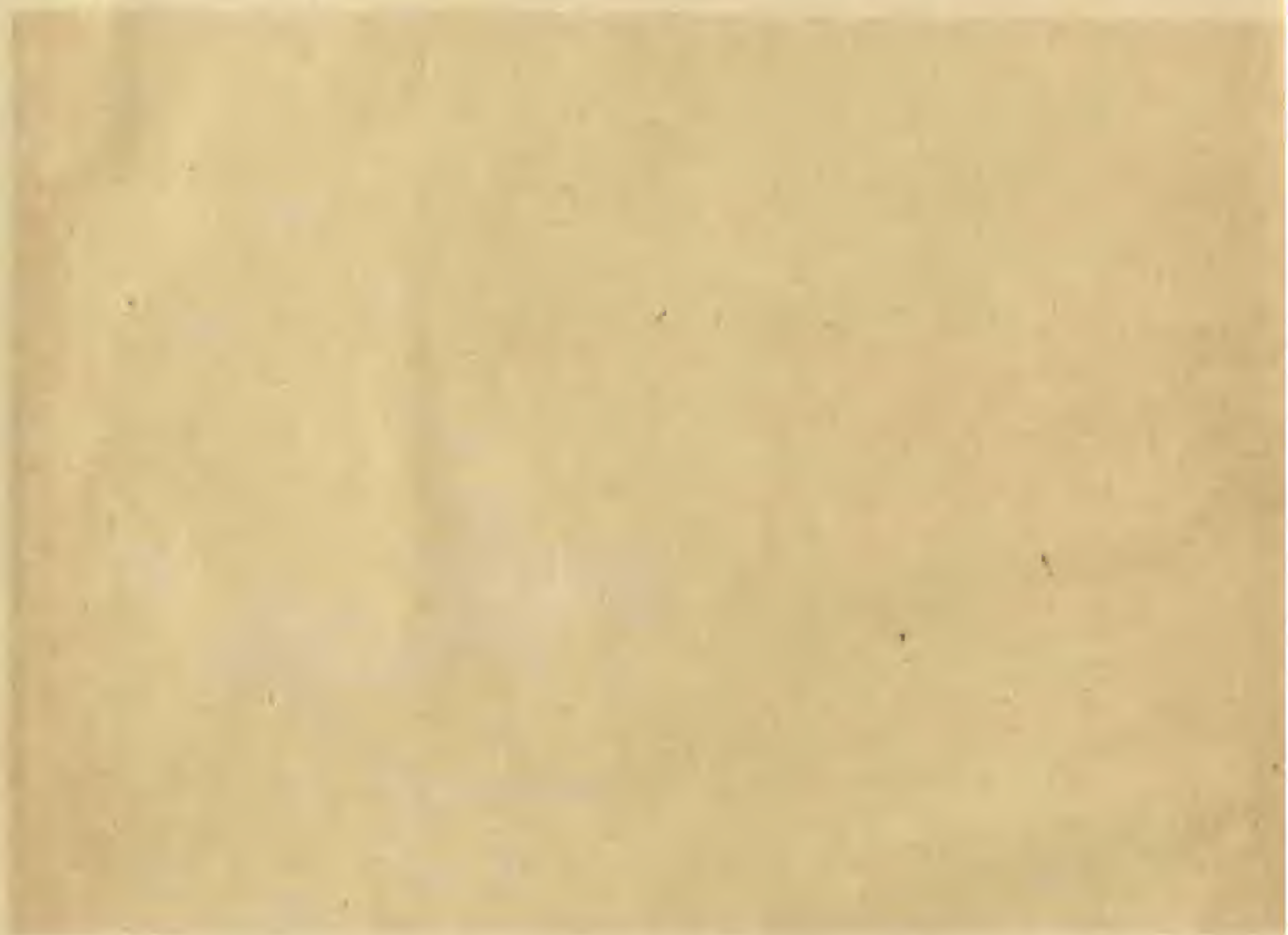
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NOTICE.

Volumes XX (January—June 1920) and XXI (July—December 1920) are in the press. The former is almost ready for publication and will be distributed in the first week of the next month, and the latter in the middle of March next. This will make up the arrears.

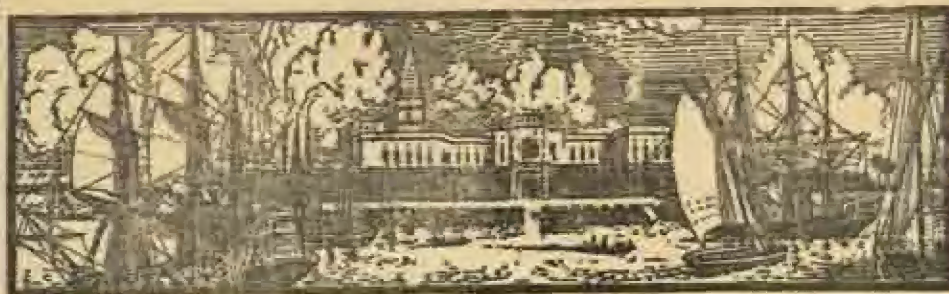
The delay in the publication of the Journal which is to be regretted, is due to unforeseen difficulties such as the strike in the press, shortage of the printing paper in which it is printed and my long illness during the last month.

S. C. SARTAL,

Hon. Secretary
Calcutta Historical Society.


15th January 1921





BENGAL PAST & PRESENT

INDIA



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Vol. XIX.	954.1405
Serial Nos. 37-38	B. P. P.
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JOURNAL OF THE CALCUTTA HISTORICAL SOCIETY

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William Larkins.

The Nesbitt-Thompson Papers—III.



No. 52.

PURLEY HALL,

Wednesday, 7th July [1790].

My dear Thompson,

I have received yours of yesterday, and will keep it locked up with the rest, but you should not have kept a copy of your reply, I cannot express to you with what anxiety one of your friends heard me read that which preceded it, and how much she was pleased and relieved by your answer. Whatever may be the event, I may be blameable, and indeed I begin to reproach myself for the share which I have had in this perilous business; but you must acquit Mrs. Hastings yet, upon my honor, if I know myself, I should have not acted according to my own sense of honor, which severely exacts something more than an adherence to literal engagement. I earnestly hope nothing will force you from your purpose of not going to Chamber, and that all your other movements may be free by the 20th: for we have more than half resolved to be of your party to the lakes, if you can bestow a thought at this time upon a matter of such comparative littleness.

Adieu, my Dear Friend, yours ever most heartily,

WARREN HASTINGS.

No. 53.

DAYLESFORD HOUSE,

12th August [no year].

TO THOMAS PHIPPS, ESQ.,

New Exchange, Coffee House, Strand.

My Dear Sir,

Your letter conveyed to me the first intelligence of the event which it announces, on which I heartily congratulate you, and wish you as heartily every attendant blessing which the married state can yield. It would be highly unreasonable in me to charge you with indiscretion; knowing so little as I do of the circumstances which have led to this change in your condition of life; but I am sure that the same generosity and disinterestedness which form the principal ingredients in your character had also their principal share in producing it; and that these principles will invariably regulate your

conduct. You live now for another, and will have an incitement to avail yourself better of whatever opportunities you may have possessed for acquiring a competency, that you have hitherto done, when you had yourself only to provide for.

I shall be happy to hear that the event of the trial which you are now on the point of making may be such as to enable you to return to India; and hope that I shall soon have the pleasure of witnessing it.

I had sometime ago the pleasure of receiving a letter from you, followed by a very beautiful match lock, for which I return you many thanks.

Mrs. Hastings has had repeated and severe returns of sickness; but is at present (I thank God) in a progress of daily amendment. She desires to present her compliments to yourself and your Lady, and to say that she is sorry that she cannot have the pleasure of seeing her, and of offering to both her congratulations, before you leave the kingdom. I am a negligent correspondent, but I beg that you will write to me when you can give me any report of the effect which your health may have received from the baths; for I believe you have few friends who would more rejoice on its complete restoration than Mrs. Hastings and myself.

I am, my dear Phipps, your affectionate and faithful brother,

WARREN HASTINGS.

No. 54.

KESWICK.

7th of September 1790.

The day was fine when we left Lowood, but saddened as we advanced. The road, either crosses over the top of mountains or between enormously high Hills rising to the East and West. Our course was Northward, and from thence we met a wind which chilled my soul, and gave to every thing around me a most wintry aspect. The waters though really as clear as crystal, reflected the colours of the Heavens and were consequently of a horrible brown. The mountains frowned and seemed to yield with reluctance their scanty Herbage to the sheep which laboured up their sides, whilst at their feet lay thin crops of oats which will probably never ripen, and of grass which ought to have been cut two months ago. The view of Keswick Vale is grand, even in such weather, beyond description—what might it be when blessed with the presence of the sun? Tomorrow we shall make our first excursion in company with Mr. and Mrs. (blank) and Mr. and Mrs. Auriol and I hope that I shall then be in better humour for the enjoyment of such scenes than I have been to-day. "Man is the measure of all things"—the things around him are only as they appear to him—nothing is real, or as the Hindoos

say, the World is all a Delusion. That you may be always agreeably deluded is, dear Sir, the hearty wish of

Your obliged and faithful servant.
GEO. NESBITT THOMPSON.

Imhoff is writing to Mrs. Hastings and will present my Compts. to her.

No. 55.

PENRITH,
20th September 1790.

My dear Sir,

My last letter was as I recollect dated the 7th, it was certainly written on that day and was sent from Keswick within an hour after our arrival there. When you know that Penrith is distant from Keswick only 18 miles, you will perhaps think that Sterne's List of Travellers is not complete, and that he should at least have honoured with a place in it the *dilatory Travellers*. Did we travel in the spirit of the mail coaches, and were our object only to perform our journey in the least possible time, we might certainly with great propriety be ranked under this new head; but if in travelling as in other things there may be "more haste than good speed," I shall then flatter myself that we have not been guilty of much delay. For the first four or five days after our arrival at Keswick it rained almost incessantly—we nevertheless made some excursions every day, and had we wanted only to boast that we had made the Tour, we might then have proceeded. But as we did not come thus far only to see the lakes in bad weather, we thought it best to wait for good, and we accordingly remained at Keswick ten complete days. During this time we saw all the beauties of that country not under one aspect only but under every aspect that in this season of the year it is possible for them to assume. We saw them in thunder, lightening and in rain. We beheld them frowning in the tempest, rejoicing in the glad effulgence of the gorgeous sun, and calmly reposing in the still light of the silvery moon. Some of these scenes we visited four different times, and venturing out at the close of a very stormy day whilst it yet rained, we saw the celebrated Cascade of Lodoar in infinitely greater perfection, if we may believe the neighbouring peasants, than it had been seen by any traveller during the whole summer. We examined the tours of West, Gray, Gilpin and other travellers, and endeavoured to estimate the accuracy of their observation and the refinement of their taste by an attentive comparison of their several works with the object which they attempted to describe. O how does every foot I travel in this part of the country fill me with contempt for the inanimate scenes of the south, and still more for the puny but expensive efforts with

which art has vainly laboured to dignify them. They were intended for the granaries and the kitchen gardens of the island, and are therefore indeed respectable, but here are her pleasure grounds. Dr. Brownrig, Benn's uncle, and who fitted him out for India, possesses at Armathwaite a house which I suppose did not cost in building more than three thousand pounds, that as far surpasses Blenheim as does the Light of Heaven the Glimmering of a farthing candle. The huge but beautiful Hill of Skiddaw guards it from the chilling Blasts of the East and North. On the south and west it courts the sun, and looking over a finely shaped foreground of meadows, woods, rivulets, detached cottages, and a whitened church, all on a gradual but waiving and varied descent it beholds both the lakes of Derwent-water and Bassenthwaite, with all their varied and rich accompaniments. We came to Penrith on Saturday last. Yesterday was a fine day, and we availed ourselves of it to visit Ulswater Lake. It is nine miles long, and certainly a charming piece of water; but the mountains which surround it rise not with the easy majesty of those that look upon Windermere or Bassenthwaite, nor with the terrific grandeur of those that croud over Derwentwater. Had Mr. Cumberland but waited, as we did, till the sun had chose to shew him the Lakes near Keswick and Ambleside, he would not in his poem to that Luminary have dared to tell him that Ulswater was the best—this was lying in the fair face of Heaven with a vengeance, and more daringly, I think, than any poetical justice can authorize. We shall leave this place on Wednesday or Thursday and passing through Carlisle, Newcastle and Durham, shall probably reach Stockton upon Tees within these ten days. We have for no reason so much regretted the delay to which the bad weather has subjected us, as that it has so long deprived us of the pleasure of hearing from yourself and Mrs. Hastings. May the good tidings of your letters amply compensate for this delay? Do you hear anything relative to your trial? I left London fully persuaded that it would in one form or other proceed; has anything recently happened which ought to alter this belief? Where are you now, and when are you to be in London? We probably shall not be there until the 20th of October. Charles is writing to Mrs. Hastings, I shall therefore leave him to speak for himself. Present my compliments to her and Miss Payne, and believe me your obliged and grateful servant

GEO. NESBITT THOMPSON.

I have written to Howard to request that he will take up one of my mares from Serace (?) and get her into hunting condition for me. I know you will pardon this liberty.

[Addressed to—]

WARREN HASTINGS, ESQ.,
Purley Hall, Reading.

No. 56.

Norton, near Stockton upon Tees.

October 2nd 1790.

My dear Sir,

We arrived at this place yesterday. Here I found your two letters of the 3rd and 13th September, and Mr. Imhoff received three from Mrs. Hastings. Yours of the 13th relieved us both of infinite anxiety. To *know* the worst is better than to *fear* the worst. We had seen in the papers some account of your accident, and had magnified its evils in proportion to our regard for you. I have not now time to write much, the post from hence is not daily, and I have run upstairs to avail myself of the services of a man who is going to the neighbouring town. Charles will write to Mrs. Hastings to-morrow. My letters will already have convinced you that instead of being a month *too late*, as you suppose, for the Lakes, we have been a month *too early*. In Westmorland and Cumberland they had no fine weather till near the end of September. This is the autumn of these counties and they are now in the midst of harvest. The weather during these six days has been so uncommonly fine that we have wished ourselves back again at the lakes. Imhoff likes his tour, and it will be of use to him. Hitherto he had seen little of England, and I believe, hardly anything of country life. He is at this place in a situation to see much of the latter, and every step of his journey must shew him something of the former. My letter is called for.

Farewell.

GEO. NESBITT THOMPSON.

No. 57.

YORK, MONDAY MORNING,

25th October 1790.

My dear Sir,

My last letter was written from Mr. Anstey's at Stockton upon Tees. We left his house on Friday the 14th instant, and taking the route of Darlington, Greta Bridge, Richmond Bedale and Ripon, arrived here on last Saturday evening. We took this road as most abounding with scenes worthy our attention. The whole country through which we passed is in a high degree fertile, and in many parts extremely beautiful. Between Darlington and Greta Bridge we stopped to visit Rabey Castle—a place of old renown in history, and now the very comfortable residence of the Earl of Darlington. I know not how better to pronounce this nobleman's eulogy

than to tell you that not content with a brave pack of fox hounds, kept by his son, Lord Barnard, at Rabey Castle, he keeps as brave a pack for himself, and at the age of almost eighty follows them with vigour and courage. The Castle is a stately, venerable structure and possesses one article of magnificence peculiar, I believe, to itself. Instead of coldly receiving its guests at the foot of a large flight of steps and compelling them to walk up to a distant door exposed to the inclemency of the skies, it receives them at once into its very heart. The carriages drive into a spacious, lofty, Gothic Hall, supported by many beautiful pillars, where the company alighting proceed by an easy and grand flight of steps to the saloon. The ground round the Castle is parkish and finely shaped, but the plantations are in their infancy, and abounding much with Scotch Fir impressed my mind with sensations of coldness, sterility and privation, rather than of warmth, fertility and abundance. Near Greta Bridge is Rookby, late the seat of the tall Sir Thomas Robinson, and now of a Mr. Morrill. The house is a good one, and stands on the borders of a stream which I should have thought copious and clear, running through a rocky dell which I should have thought romantic, and adorned by hanging woods which I should have thought stately, had I met with them in the South, but which compared with some of the scenes we have visited in our tour, were tame and diminutive. Richmond is a small town, beautifully situated, and in its neighbourhood are bred abundance of fine horses. I bought one of them. Ripon was the station from whence we visited Studley Castle, Hackfall and Newby. We stayed for clear skies, but did not obtain them, the weather was almost constantly foggy. Gilpin has given a very able description both of Studley and Hackfall, and to that let me refer you. Many of his readers, I know, condemn the asperity with which he censures the debauched taste of the late possessor of those most interesting scenes, but in this they do not make sufficient allowance for the feelings of a man who in proportion as he enthusiastically admires the beauties of nature, must bitterly execrate their destruction. But Mr. Aiselby was an uncommonly good man, and was therefore entitled to some mercy. Though his ideas of picturesque beauty were not accurate, his sense of moral beauty was perfect, and this should have recommended him to some little lenity of observation, especially from a Clergyman. Studley and Hackfall have at present no occupiers, and hardly indeed any possessors. After the death of Mr. Aiselby's two daughters, the youngest of whom is more than seventy, they will come with above 30,000*£* a year to his grand-daughter, Miss Lawrence, a lady of about 25, of a good person, amiable manners, an improved mind, a most humane heart, and still unmarried. In marrying she declares she shall consider the intrinsic worth of the man, abstracted from all considerations either of rank or fortune, and instead of glorying in the possessions which

await her, she seems, I am told, secretly to lament that they must deprive her of a more valuable possession, the certainty of being loved for her own sake. What an angel! Upon one of the seats at Studley, looking over fountains, Abbey, and all the charming valley in which it stands, some one has written with a pencil the following lines, addressed, I suppose, to Miss Lawrence, and not to her old aunt:—

“Fair, frigid mistress of this lovely spot
must then a cold existence prove thy lot?
Ah rather take some generous, grateful heart
and let fond nature mix with sumptuous art.”

We yesterday attended divine service at the Cathedral. Instead of meeting there either Markham or his father, who should come in the seat next to us, but Peter More? Another testimony to the truth of old proverbs, “*The nearer the Church the further from God.*” More is found in the centre of a Cathedral, and the devil once seated himself upon the highest pinnacle of the temple.

We shall leave this place within these two hours—shall sleep, please God, to night at Tadcaster, to-morrow at Leeds, and on Wednesday at Mr. Wombwell’s—there we hope to learn that you are perfectly recovered from your late accident, and that blessed in the full enjoyment of your own health, you are still more blessed in the contemplation of Mrs. Hastings’s. Present my homage to her, remember me kindly to Miss Payne, and give my compliments to Sir John and Lady D’Oyley.

Believe me, as in truth I am your obliged, grateful and faithful servant.

GEO. NESBITT THOMPSON.

Charles is now writing to Mrs. Hastings.

No. 58.

[To Mr. Anstey].

PARK LANE,
30th July 1791.

Dear Sir,

Early this morning, I assisted at the ceremony which has at length made our friend Thompson a married, and a happy man. You know the name, but not the qualities of his bride; and I can tell you, that she is graceful, elegant, sensible, good and amiable; and if it pleases God to bless them with health and life, possesses every requisite that can constitute their mutual happiness. This report from a person who, next only to yourself, is most interested in Mr. Thompson’s happiness, I have assured myself will add something to your joy on this occasion, on which I most heartily congratulate you.

I request that you will present my compliments to Mrs. Anstey, and the other Ladies of your family.

I am, Dear Sir, your most faithful and affectionate servant,

WARREN HASTINGS.

Given by Mr. Anstey to Geo. Nesbitt Thompson.

No. 59.

STEPLTON HOUSE, BLANDFORD DORSET,

Sunday, 16th September 1793.

My dear Sir,

Mr. Anstey has requested that he may be sponsor for our expected child, and that it may bear his name. This has defeated a design which I had formed against your's. But though your name has thus escaped humiliation you are not wholly liberated from the attack. I had planned against you. The child may possibly be a boy, and in that case he will require two God-fathers. Permit us earnestly to request that you will be one of them. If I were sure of a second son I would secure you for him, and pour on him the full blessings not only of your sponsorship, but of your name at large. But I have learnt to hope humbly. Alas who could hope with confidence who has seen not only his own labours, but those of your Arabian horse so completely and cruelly defeated, as I have done. My colt is ruined, I left him to be cut. They should have thrown him in a farmyard on straw. They threw him upon a pavement, and I believe have broke his jaw, for he has so nearly lost the use of it that he can hardly eat. His lower lip hangs almost lifeless, his teeth do not meet, and he is reduced to a skeleton; he is besides incurably lamed. So ends my first chapter of horse breeding, my next, beginning with my surviving black-mare, will I hope be a better one.

I imagine you must now be in high condition. Let me request that as soon as you return to London, and before your countenance has fallen with the abominations of that vile place, you will be so kind as to favour Mr. Stubbs and myself with one more sitting. I am anxious that this picture should, in the true delineation of your features, help to give to posterity some idea of the virtues which inform them. If it does they will feel for you some of that regard and veneration with which

I have the honour to be,

Dear Sir,

Your infinitely obliged and grateful humble servant,

GEO. NESBITT THOMPSON.

[Addressed to—].

WARREN HASTINGS, ESQ.,

Daylesford, Chipping Norton.

No. 60.

STREPLETON HOUSE,

26th October 1794.

My dear Sir,

It afflicts me that after so long a suspension of our correspondence, the occasion which calls for the renewal of it should be of a nature so truly melancholy as that on which I am now to address you. You know, I believe, that poor Phipps after his return from the continent retired to Aldbro near Saxmundham in Suffolk, for the purpose of bathing in the sea. He had not, I understand, been long there before his disorder increased to such a degree as to confine him entirely to his bed. After suffering with exemplary patience during the long space of seven weeks everything loathsome and excruciating that disease can inflict, he was happily for himself relieved on Tuesday last, and is by this time in his grave. The letters which I enclose, being the last I have received concerning him, will shew you how severe was his trial and how well he was supported under it by the virtues of his wife. I am sure you will grieve to think that this worthy woman as well as his orphan child are left wholly destitute. The bequest to them in his will serves only to manifest the kindness of his intentions towards them, but can render them no real benefit. He owed, I fear, more than he possessed, and consequently had nothing to give away. The claims of his creditors must be first satisfied. It is necessary I should tell you, however, succinctly, what I know regarding him. In this relation you will see that I have taken some liberties with you—they are liberties encouraged by my sense of your extraordinary goodness, and such therefore, as I call God to witness, I should not venture to take with any other being on earth. Forgive me.

I became acquainted with Phipps from finding him in your family. I have never possessed any particular knowledge of his circumstances. In India I generally understood that he was an imprudent man, and much in debt. When he came to England I was generally understood that he became possessed of two or three thousand pounds left to him by his father. Without ever speaking to him on the subject I conceived that he considered this sum as wholly inadequate to the payment of his debts, and that he thought himself guilty of no great injury to his numerous creditors in applying to his own benefit what, if divided, could but little contribute to theirs. About two years ago I was at Bisham Abbey, and I presume I must have then received a letter from him relative to some provision for his wife and natural child; for I perfectly well recollect that I wrote both to him and Mr. Forster, whom I advised him to consult, recommending that he should pay his debts immediately to you and me, undertaking for myself that I would instantly settle the amount of mine in such a manner that he should receive the interest of it

during his life and that after his decease it should go to his wife and child in such proportions as he should direct. I did, my dear and honoured Sir, venture to suggest a belief that you would willingly do the same. He neglected my advice, and in his desire to secure to his wife and child a provision after his decease without depriving himself of the entire command of his money during his life, he made the will of which I enclose a copy.* Having made it he left it with Mr. Forster and went abroad. I have never seen him since. I am not sure that I did not myself suggest to him this mode of attempting a provision for his wife and child should he not chose to adopt the other, for I then understood, and I still believe that executors may pay their own debts in preference to those of every other person. If this be law, and you will concur with me in availing ourselves of the privilege it gives us, we may preserve from absolute poverty a woman who seems to be a very worthy one, and a girl who for anything I know, may not have another friend in the whole world. I have never seen her, nor do I even know where she is. But the luxury of this act cannot be had for nothing. We must take on ourselves the burthen of administering to an insolvent estate, the odium of paying our own debts and leaving those of others unpaid, and very possibly the suspicion of fraudulent and cruel conduct not only towards the creditors, but to the widow and the orphan. I will encounter it all if you will, and, undeterred by the wholesome lesson which your fate has taught mankind, attempt a good act for its own sake, and in spite of the obloquy and difficulties which seem to threaten it. My claim on Phipps is about six hundred pounds, I know not the amount of yours. In reply to her last letter and before I received that from Mr. Bowers informing me of her husband's death, I wrote to her desiring her in case of that event to put herself into mourning and bury him decently, undertaking at all events to see those expenses paid. I authorised her also to draw on me for £20. More than this I cannot do, for to you I may confess that my most ample means do not exceed my inevitable expenses.

State the nature of your claim on Phipps's estate to some lawyer, and when you have ascertained whether as executor you can or not retain the amount of it, tell me what you will do.

Present my sincere and truly affectionate regards to my dear Mrs. Hastings, and believe me most faithfully yours.

GEO. NESBITT THOMPSON.

Mrs. Thompson, thank God, continues to enjoy the most perfect health, and to be blessed with the uninterrupted improvement of our dear little girl. She desires her affectionate regards to Mrs. Hastings and yourself. If Miss Payne is with you, remember us to her kindly.

* Omitted as unimportant.

No. 60.

STEPLETON HOUSE,
27th March 1795.

My dear Sir,

I have hired a man for the purpose of conveying your little mare to Daylesford. He is to set out early to-morrow morning, and will, I suppose reach Daylesford by noon on Monday. I am fearful that my description of the mare has given you an opinion of her that her appearance will not confirm. Her appearance indeed is by no means equal to her merits. She is not more than thirteen hands and a half high, and I am not quite certain that her form is precisely what you will approve. I think her handsome, but I am fearful you will think her a mean-looking mare. A good one I can confidently pronounce her to be. You will, of course, give your own directions to Howard for the disposal of her.

Mrs. Thompson and myself have frequently made Mrs. Hastings and her sufferings the subject of our conversation. Not less regretting that she should be subjected to so severe a trial, than admiring the resignation and fortitude with which she sustains it. The fine weather with which we are at length blessed is the more welcome to us from the persuasion that it will help to restore her to health. If you go to Daylesford at Easter, do not you think that the journey thither and back again might be of use to her? Pray give our love to her and assure her that we both think of her with the gratitude and affection which we so justly owe her. Where is Charles and his lovely bride? If with you, remember us to them.

Impatiently do I expect the hour which in your acquittal is to restore to me the pride which I once felt in calling myself an Englishman. No event can deprive me of that which I shall always feel in knowing myself to be, my dear Sir, your much distinguished and truly grateful friend.

GEO. NESBITT THOMPSON.

[Addressed to—]

WARREN HASTINGS, ESQ.,
Park Lane, London.

No. 61.

STEPLETON HOUSE,
3rd April [17]95.

My dear and hon'd Sir,

Though I have just finished a letter of congratulations to Mrs. Hastings, I cannot resist the pleasure of offering them directly to yourself. This I do now without any apprehension of their being premature, for though your

acquittal is not yet formally pronounced, it is irrevocable. The Lords may by bare possibility condemn themselves, but after what has past they cannot condemn you. I have done with my suspicions, and shall gladly repay them the large retribution which I owe them of good estimation.

Your mare has been safely delivered at Daylesford, and I hope you will approve her. You will remember there is a *possibility* of her being in foal, though her appearance does not promise it. She was covered by a horse sent by the Nabob of Arcot to the Prince of Wales.

Yours faithfully,
GEO. NESBITT THOMPSON.

[Addressed to—].

WARREN HASTINGS ESQ.,
Park Lane, London.

No. 62.

EPSOM.

Thursday 27 August 1795.

My dear Sir,

Before you went out with Scott, I told him I wanted to apply to Mr. Inglis for a cadetship, and asked him if he could assist me in the application. He said he could not, being engaged for a nephew of his brother's wife. He advised me to speak to Inglis myself. Though I had never on any subject exchanged six words with Inglis and hardly knew his person, I felt bold for my friend (whether I am so for myself or not, I think I can appeal to your own recollection), and sought Inglis at the India House. Of two men who were conversing together, a porter pointed out to me which was the one I wanted. We met as strangers, and with the best introduction I could make I stated my request. Observing him to stare a little I thought it necessary to appease his wonder. I told him that Mrs. Ponney was dead, that she had left two sons in that country without any provision or appointment, and a third in the situation of a young cadet, that her representatives in England did not think it prudent to send a fourth son to that country, till something had been done for one of the two who are now there unprovided for, that it was their intention therefore to relinquish the nomination which he had given to you and which you had bestowed on Edward Ponney, that coming to this knowledge just at the time I had received a most earnest application in behalf of a son of Dr. Wilson, the Hebrew professor at St. Andrews, I had thus availed myself of it, in the *desperate hope* of being useful to a very valuable man that I had no doubt Mr. Inglis would soon have the disposal of a cadetship, since I was

persuaded? that you would relinquish the nomination he had given you absolutely, and unaccompanied by any request concerning it. He said that the nomination was not his, that he had given it to you wholly, and that till I had told him he knew not even how you intended to dispose of it. He advised me to apply to you, and said he should receive additional pleasure in having transferred the nomination to you, if he found that it had become the means of accommodating me. I tell you all this, my dear Sir, not in the hope of altering your purpose, but because having spoken to you on this business, I think it candid to let you know the precise situation in which I have left it. If you find, however, that the nomination sticks to you in spite of every effort to get rid of it, and if neither Mrs. Hastings nor yourself can dispose of it more to your satisfaction, I shall then and then only be heartily glad to hear that it is bestowed on Thomas Wilson, the son of the aforesaid worthy professor. For my own part professing, though not in Hebrew yet, with all Christian vanity that however you confer it, I shall remain unalterably your infinitely obliged and grateful servant.

GEO. NESBITT THOMPSON.

I think this handwriting would puzzle the Hebrew professor himself, but I have not time to transcribe.

[Addressed to—].

WARREN HASTINGS ESQ.,

Park Lane, London.

No. 63.

LONDON.

8th October 1795.

My dear Sir,

I have called frequently at your house within these ten days, and have left your door with a disappointment proportioned to the hope that carried me to it. What is to be done on the 14th? Is there any mode by which the Proprietors can compel or induce the Directors to pay your expences from the funds in England, in opposition to the opinion of the Crown Lawyer? If not, can they be compelled or induced to write the letter requiring the payment from the funds in India *immediately*, so that it may receive either the rejection or confirmation of the Board of Control before the departure of the post packet? Favour me, however briefly, with your sentiments on this subject and let me not burst (*ix*) in ignorance.

I thank both you and Mrs. Hastings for the desire at least which I am sure you both felt to promote my wishes in behalf of Dr. Wilson's son. I

need not trouble you. By yesterday's post I received a letter informing me that he had obtained a cadetship through another channel.

Remember me most affectionately to my dear and most honoured Mrs. Hastings, and believe me as I am,

Your infinitely obliged and ever grateful servant.

GEO. NESBITT THOMPSON.

[Addressed to—]

WARREN HASTINGS, ESQ.,

Daylesford House.

No. 64.

PENTON LODGE,

30th May 1796.

My dear and hon'd. Sir,

For your sake no less than for my own, I am glad that I was not mistaken. There are indeed few occasions on which I could not venture to predict your conduct. In saying this I do not pretend to any extraordinary sagacity, for heaven has to the commonest understandings imparted the knowledge of what is right, and knowing only this, I unerringly know what you will do. I am sorry that so easy a criterion is not of more general use.

I approve from my soul of all the motives which have induced your refusal, and strong and numerous as they are I think I could add others to them. His Lordship too is gratified by the manner in which you declined his offer. I dined with him the day before yesterday and enjoyed in great perfection one of the pleasures which next to your conversation most delight me, that of hearing others praise you. His Lordship, speaking perhaps the language of those whom he has been most used to venerate, said all good things of you. Had I only been present I might have received it as so much kindness to myself only, but it was in a mixed company and therefore marked unequivocal kindness to you. It is to ennoble his Lordship and not to flatter you that I tell you this.

We rejoice heartily in your good report of Mrs. Hastings. In all former years she has gone sick to Daylesford, and Daylesford has restored her. What will it now do upon a previously established fund of ready health? Instead of the little grey tiring her, I hope she will tire him. Wonder not that I associate the ideas of health and happiness with riding.

I am glad that the son of Madona so well pleases you. His sister though resembling him in beauty, strength and agility, is yet the very reverse of him in many of his other properties. You tell me that "he is safe and gentle

when mounted, though when in liberty he betrayed symptoms of a skittish if not refractory spirit." My mare when at large or in the stable is not merely gentle but courts attention and is even troublesome with her familiarities. Mounted she is the very devil, a most inveterate starter and incurably obstinate. Luckily instead of breaking my neck she has only gone near to break her own back, and for our mutual safety I shall in future leave her to be mounted only by her own species. Her blood, form, strength and action are also good that this probably is applying her to the best use, especially as my other horses are fully equal to all my work.

I remember you once remarked how whimsical it was that the holy name of Brahma should belong to a maker of water closets. I fear you will think it no less whimsical that you should be consulted on the construction of them. Yours in Park Lane was for a long time very defective, and is now excellent. Tell me who made it so. For amongst the improvements which I am compelled to make I must erect one, and would willingly employ at once the best artist. To ask this question before you left Town, and whilst the porter is at hand to assist you in answering it, was my sole motive for not deferring till a day of greater leisure the pleasure which I always have in writing to you. I am so steeped to the ears in business that I have no time for pleasure. I have entered on a long neglected, much abused farm, and am my own bailiff. I have bought a house that requires many alterations and additions, and am my own architect, supervisor and paymaster. I wish I had activity, application and money enough for these pursuits, but alas I am too idolent to love any pleasure without doors but fox hunting, and any within but reading. I am unlucky—I can get no fox hunting and I never read. Worthless as I am, I am still ambitious of living in the kind remembrance of my dear Mrs. Hastings, to whom I request you will present my kind regards with those of Maria. She and our children are well. I am, dear Sir, your much obliged and faithful servant,

GEO. NESBITT THOMPSON.

No. 65.

PENTON LODGE.

30th June 1796.

My dear Sir,

I have thus long delayed obedience to your orders not because I disregard but because I venerate them. That I might execute them in the best manner I tried to find the journal of my tour, but in the chaos to which my frequent change of residence has reduced my papers, the search though

long and carefully continued has been unsuccessful. All the advice I can venture to give you for the comfort of your journey is to travel with as few attendants as possible. Imhoff sent back his valet from Shrewsbury. He came by the mail coach, and I advised him to let him return by a broadwheel waggon; the man would then in the apparent difference of the same journey have had something to have puzzled him for the remainder of his life. When we visited the Lakes the small inns in their vicinity were crowded; but our just and necessary war, amongst its other more important blessings, may perhaps have happily thinned the world of that idle order of beings who have nothing to do but wander about its surface in the search of its beauties, and in this case you will have accommodations in abundance. I would, however, at all events advise you to send on a man to secure you apartments at Lodore before you visit Windermere. Lodore is a detached, clean, small house, romantically situated on the border of the Lake. If you do not find accommodations here you will be compelled to seek them in the dirty town of Ambleside. At Lodore commences, I recollect, the practice of charging not for every article of your dinner separately, but at so much for each person partaking of it. When we were there 2s. was the most they charged for each person, and for this we were plentifully served. Not aware of the practice I was betrayed into an act of apparent brutality, at the recollection of which I still shudder. We had lived at Lodore seven or eight days, and our little landlady had been very attentive to us. One morning before we set out on our daily excursion we were ordering our dinner all in high good humour with each other—the lady enumerated several good things and concluded by saying: "and that for today I suppose will be enough." No, no, said I, determining to be very liberal, pray let us have the loin of veal. I observed a sudden alteration of her countenance which I was unable to explain for many days, and the recollection of which still mortifies me. In short, the less is ordered, the greater is the liberality, a caution which considering your propensities may not be useless to you. Upon recollection I believe the name of the Inn on the Banks of Windermere is Lowwood—Lodour is the name of the waterfall. Gilpin, however, will tell you—I have no means of referring either to him or any other book, for they are all locked up to be out of the way of the workmen. You will of course have taken with you horses for Mrs. Hastings and yourself, many of the beauties which you are to see are not accessible in carriages, and the Inns can supply you with no horses like your own. In travelling to the westward I would advise a man who loves his horses to leave them at home, for the (*Blank*) of Devonshire, have not sufficient intelligence to take due care of a horse. Major Davie's father who went to the Western Circuit, observed after the examination of a very stupid witness at Exeter, that the further he travelled

west the more he was convinced the wise men came from the East. In the North they are not fatwitted but love their horses.

I am still engaged in the diligent and vigilant superintendence of the workmen who, however reluctantly, I am compelled to employ at this place, steadfastly believing in the maxim of old Franklin that "not to oversee workmen is to leave them your purse open." A sudden summons calls me to London, and I shall go thither tomorrow in much greater terror of the thieves I leave at home, than of any I am likely to meet on the way. I should have gone under unfavourable auspices and with a sense of omitted duties had I not first written to you—though in fact it is only to tell you that I can tell you nothing. But why do I say so? I can tell you that my dear Maria is well, and that our little ones, thank God, are as free from ailment and as lovely as if man had never fallen and been cursed. To tell you this will, I am sure, give you pleasure in spite of all my demerits.

I know no one in the world whose mind is better suited for the rapturous enjoyment of such an excursion as you are making than Mrs. Hastings, and it is my earnest prayer that no sickness or fatigue may interrupt her happiness and your own. Remember us to her most kindly and believe me to be as in truth I am

Your infinitely obliged and grateful servant,

GEO. NESBITT THOMPSON.

[Addressed to—].

WARREN HASTINGS, ESQ.,
Park Lane, London.

No. 66.

PENTON LODGE,
22nd August, 1796.

My dear and kind Sir,

Not the collection of my harvest which at this moment busily employs all my men and horses, nor the erection of an oven which a man is come from London to build, nor even the joy of watching the fast-returning and almost perfected health of my dear little Louisa, who was on Sunday last taken suddenly and alarmingly ill, can so wholly occupy my heart as to dispossess you of your well established space in it, or to still one of the quickened pulsations with which the kindness of your letter was calculated to make it beat. I last night met the post chaise which conveyed you hence, and with pleasure observed that the spattered state of its wheel remained unchanged. On Sunday we had scarce observed that our youngest daughter looked

oppressed and beaten, before she was attacked with a fit, and a violent fever. They proceeded from the state of her eye teeth which she was further advanced in cutting than we were aware of. The Surgeon lanced her gums, she began to amend immediately, slept well throughout the night, and is now I thank God, almost restored to perfect health. Thus, my dear Sir, do I still retain not only my little Louisa but her valuable mother. If I had lost the one I sincerely believe I should have lost the other, ought I to be calm?

I participate in all the happiness you witness at Mount Boon; the composed content of Charles—the animated content of his wife; so it ought to be—congratulations now are worth twice as much as they were a year ago, and they have mine most heartily. I am sorry that the sun and the mountains gave you a fever, but I rejoice that Mrs. Hastings endured them both as well as if she had been the daughter of the one, and the "sweet genius" of the other. Remember us to her with all love and gratitude and present our kind regards to my friend Charles and Mrs. Imhoff.

I am, dear Sir

Your obliged and faithful Servt.

GEO. NESBITT THOMPSON.

[Addressed to—],

WARREN HASTINGS, ESQ.,

Mount Boon, Dartmouth.

No. 66,

PENTON LODGE,

14th Novr, 1796

My dear and bond, Sir.

You have taught me so implicitly to rely on your goodness that in all my wants, next to my God, I look to you. At present I want to serve a very worthy widow lady who lives in this country, and who overrating my influence as much perhaps as I may at present overrate yours, has requested me to promote an application which has been made to the Court of Directors in behalf of her son Mr. Preston Hulton. This gentleman after having resided in different parts of Asia has for these last four or five years lived at Alexandria where he has enjoyed the confidence of Mr. Baldwin whom he has assisted in his office of Agent to the Company at that place. He understands the language of the country, his constitution is eured by severe trials to its climate; and Mr. Baldwin has recommended him to the Court of Directors. It is a recommendation which I presume you will be disposed to support as well from your knowledge of Mr. Baldwin's character, as from the

attention due to the wishes of a person retiring from a public station after having long and faithfully filled it. Upon such an occasion as this, where the Directors can serve the public and pay attention to you without any sacrifice of their personal interests I have no doubt that many of them would comply with your request. If you can assist the views of Mr. Hulton you will have the satisfaction of advancing the welfare of a worthy family, and giving to me the great delight of obliging a near and worthy neighbour.

We are yet living in our cottage, possessing little other advantage in our larger house than that of bestowing on it labour and expence. Mrs. Thompson concurs with me in heartily thanking Mrs. Hastings for the choice of our paper, which we entirely approve. We are, I thank God, all well except myself; I have caught cold and am now writing under the combined agonies of the tooth and ear ache. Remember us most kindly to Mrs. Hastings and believe me, dear and hoard, Sir.

Your infinitely obliged and grateful servant,

GEO. NESBITT THOMPSON.

[Addressed to—]

WARREN HASTINGS, ESQ.,

Chipping Norton.

No. 67.

PENTON LODGE,

22nd Jan'y, 1797.

My dear and hoard, Sir:

You may perhaps possess a reluctance to do what is right, but it is certainly not an unconquerable one; for in all instances have you so uniformly subdued it, that I for my part have always been fool enough to suppose that you never felt it, and that unlike other men you were impelled by some rare and irresistible propensity of nature to the performance of whatever is good. I know that the former view of your character places it in the higher state of estimation, but the latter view of it pleases me better, and I shall therefore not change my opinion. Much as I reverence your understanding, it is, my dear Sir, for your heart and for the noble issues of life which have proceeded from it, that I love you with the whole of mine, wearing you in the very core of it, ay, in my heart of heart. But something too much of this.

I will tell Mrs. Hulton how much we are indebted to your good intentions. She is a very worthy woman, and on a late occasion reminded me of the character in Tom Jones which though in general overlooked is so much admired by you—as I recollect Williams is the name of it. The occasion was of some

importance to me, and called forth from Mrs. Hulton a warmth and generosity that electrified me; don't deceive yourself; she is sixty at least.

I went to Bath solely for the purpose of paying homage to Mr. Anstey and stayed there only three clear days. I saw P'mhoff and his wife, as happy apparently as mutual affection could make them. P'mhoff did not mistake his own disposition. He has often said "Thompson if I am permitted to marry the woman of my choice I shall be the most domestic man living." Mrs. Hastings was wise and good enough to indulge him. Her virtue has thus secured his, and ensured I hope the happiness of both. It gives us great pleasure to hear of the improvement of her health. Remember us to her with all love and gratitude.

Some of our walls *run* too, carrying with them much of the *Water Colours* with which we had just painted them.

Luckily I have not built my stiding house. The want of money has in this instance exempted me from the vexation which I should have suffered from the misapplication of it. If I ever build one it shall be as wide as you advised. That I should want money reflects disgrace on no one; that you should want it, is as discreditable to your country as it is honourable to yourself.

In October 1795 I wrote to Chapman requesting he would send you Phipps's bond. Unless you soon receive it the importunity of his other creditors will deprive you of the priority of payment to which as one of his executors you are entitled. If you have received the bond, tell me so. Our two dear little girls continue as healthy and to improve as fast as even our fond hearts can wish. Their lovely mother has not yet presented me with the addition to my family which she has so long promised. I am however in hourly expectation of receiving it, and am encouraged by her present health, vigour and spirits to hope that it will not cost the full price usually annexed to such productions.

When is the summary of your trial to come out? Don't forget that I am to receive one copy of it. I want a few fruit trees for the walls of my kitchen garden—what sorts of peaches and nectarines are the best, and from what nursery man can I best procure them? Of what age ought they to be, so as to promise not the most hasty but the most perfect and lasting maturity? Advise me, for in this as in all other instances you are my great apollo, I am with the devotion that becomes me truly and gratefully yours.

GEO. THOMSON.

[Addressed to:—]

WARREN HASTINGS, ESQ.,
Daylsford House

No. 68.

TO MR. THOMPSON.

LONDON,

March 6th, 1797.

Dear Sir,

Having experienced a great deal of civility and friendship from you at various times I am induced once more to solicit your friendship and interest, with those of your friends in the India line or Direction, and particularly with Mr. Hastings.

The Captain of the *Swallow* packett being dead I am induced to make application to obtain the command of her, which is a permanency for life and which from the long time I have served the Hon'ble Company and having been a first officer of one of their packetts some time ago, I think I have some claim having been in the Company's service upwards of twenty-six years. I am now making every interest in my power, and your having the goodness to use your influence with Mr. Hastings and Major Scott would add greatly to the few friends I have already obtained. Should I not be so fortunate as to obtain this command I have some thoughts of trying to get an appointment to remain in India, the place I wished to obtain was deputy master attendant, under Mr. Thornhill, but upon enquiry I find that is given away. The place I wish now to obtain is Harbour Master at Diamond Harbour, and agent for loading and unloading the Company's ships there, it is not a place of great emolument, but sufficient to maintain me and my family in a moderate way; in fact anything is better than going to sea in these times. I left Mr. and Mrs. White and Mr. Turner well in Calcutta the 10th of May last. Mr. Turner talks of coming home this year. I am solicitous of obtaining this appointment, as I shall not after this have occasion to be any more troublesome to my friends. My best respects attend on Mrs. Thompson and family and believe me to be, Sir,

Your much obliged and very humble servant,
THOMAS DENTON.

No. 69.

PENTON LODGE.

3th March, 1797.

My dear Sir,

To begin, as you desire, with my wife and children I have the pleasure to inform you that they are all well. You and Mrs. Hastings are Sponsors for Vansittart. Mrs. Hastings is Godmother to Marian our eldest Daughter, and you are God Father to our youngest, Louisa. Having thus

burthened you with the sins of our three first born children, we thought it very unreasonable to make you answerable for those of the fourth, and have therefore laid them on other shoulders, but as you seem to make so light of the load, we will with your good leave increase it on the birth of our next son.

Upon the same principle that it pleased Heaven to bestow riches on Chartres it has denied them to you. Gold is a dirt that will not stick to you, and I confess I have no hopes that your horses will bespatter you with much of it. Horses in this Country we both now know will not yield very great prices unless they are first-rate racers, or can carry very heavy weights as hunters. The size of yours disqualifies them for the latter purpose. It is barely possible that some of them may in their distribution become the property of persons who will try them on the Turf, and if they are winners the value of their blood will be established. As it does not now exist in greater perfection than in the son of the Marsk Mare I would not now part with him for any trifling sum. The rest I would permit to go for whatever they would bring, in the hope that one or other of them might by good luck establish the value of the horse which I retained. If I had not already more horses than I ought to keep I should be tempted to purchase one of them. I send you the only documents which I received with the Marsk Mare and Vernon's. To these I add a certificate which I received with the Marsk Mare purchased of Sir Ferdinand Poole, though I fear you have now none of her produce. You will recollect how improvidently you disposed of her Filly by Satellite. You sent her to Tattersals with directions that she should not go for less than 30 Gs. They immediately sold her by private contract for that sum, and Haynes the Liveryman informed me that before she was removed from the yard he offered the purchaser fifty guineas for her. The former part of this anecdote I had from yourself, the latter I received as I have already observed from Haynes. I now repeat it in hopes that it may suggest to you useful precautions on the present occasion.

With this I have the pleasure to send you a small quantity not only of the Perennial Clover Seed, but of the *black* Tartarian Oats. The latter Mr. Hutchins has collected with great care. He informs me that the Tartarian Oats are generally white. In a field of many acres he found one or two black heads; these he sowed in his garden and you have part of their produce. One of the excellencies of the Tartarian Oats is that instead of suffering by an exposure to the weather after they are cut they are in *substance* improved by it. It is therefore of great importance to get them of a colour which will not suffer by a process which in other respects so much improves their value. Mr. Hutchins is a very excellent practical farmer, and grows rich. He is very partial to the cultivation of the Tartarian Oats, and

says that to reconcile his carters to the use of them he weighed a sack of these against a sack of good common oats and that the former were full as heavy as the latter.

I have taken up these several subjects in the order prescribed by your letter. To any person who knew you not it might seem strange that another man's children, horses, and clover seed should precede the mention of a bond for twenty thousand rupees with a long arrears of interest. In this way nothing you can do surprises me. I hope that you will hereafter be able to produce the original bond. The attested copy of it will justify me I think in reserving what I can for its satisfaction; but I fear that nothing but the original of your bond will sufficiently authorize your receipt of your debt, in preference to any other creditor who producing his bond commences an action for the recovery of its amount. But I shall be in town before the end of May and after consulting my lawyers will advise with you further on this subject. In answer to the enquiries I made concerning Phipps's daughter I find she is in the Orphan Society at Calcutta. You will understand that in no event can you expect to receive so much as even half the amount of your debt.

Enclosed is a letter which I have received from Mr. Thomas Denton, whose sister is married to our truly excellent friend White at Calcutta. For their sakes I found it impossible to refuse Mr. Denton's request. His letter will impart to you his views, but it does not tell you that he is very poor and that he has a wife and young family. If you can serve him I hope you will. I have taught him not to expect a great deal from you as you will see by the following extract from my letter to him. After telling him that my means of serving him are not proportioned to my inclination, I say:

"Mr. Hastings is the only patron I have ever cultivated, and in the present well-regulated, flourishing and happy state of our public affairs it is quite natural and consistent that he should have no influence or weight whatever in any thing that concerns India. But if he can give you nothing else he will at least be able to give you good advice for the attainment of your object, and I therefore request you will immediately deliver to him this parcel etc."

Before I can venture to rejoice in Mrs. Hastings's disposal of her house, I must know that the sacrifice has cost her no pain. Sincerely however and without any hesitation do I pray that as it does her honour, so it may not impair her future happiness. Circumstanced as you have been, wealth could not have elevated you; comparative poverty does. Riches and honors are the ordinary rewards of ordinary virtues. There is no truth better established than that persecution and want have been

the usual meed of transcendant merit from the days of Palamedes to these. Remember us with all kindness to Mrs Hastings and to Mr. and Mrs. Imhoff.

I am, dear Sir,

Your much obliged and faithful servant

GEO. NESBITT THOMPSON.

Before I left Newmarket I was offered sixty Gs. for Madona Sir Jno. Rous's Marsk Mare. You of course had her at the price I gave for her. She received the name of Madona from me. As she is not generally known by it, you will not give it her in the advertisement. I would give the pedigree of her and Vernon fully in the advertisement.

No. 70.

PENTON LODGE,

24th March 1797.

My dear Sir,

Some of my friends have called on me to repair to London on the 13th of April for the purpose of voting in favor of Mr. Charles Grant against whom they conceive Mr. Shakespear's attack to be principally directed. They tell me that every independent man ought to support Mr. Grant, because he is a gentleman of such distinguished talents and integrity. I never liked the man, but my opinion of him might have remained doubtful had I never known you, or his conduct respecting you. The part he took on the several motions for your remuneration was certainly not that of a wise and virtuous man. On that occasion he might by bare possibility have possessed either talents or integrity, but it was impossible he could possess both. If he thought what he said he was a fool, if he said what he did not think he was a knave. In short he discovered a cloven foot, and I shall therefore always know him.

I am prepared either to tell my friends exactly what I have here told you, and to say to them that I shall go to London for the express purpose of voting against Mr. Grant or—I am ready to say to them, Mr. Grant has no claims on the friends of Mr. Hastings. But Mr. Hastings is above revenge, and it is expressly with his consent that I shall give my vote to Mr. Grant.

Tell me which I shall do by the return of the post.

It is full a week since I sent you the pedigrees of Madona and Vernon's mare. I committed them in a parcel to the care of Mr. Thomas Denton, and I am not without my fears that you may never have received them.

We are all well and Mrs. Thompson unites with me in kind regards to Mrs. Hastings and yourself.

Believe me, dear and hond. Sir, most faithfully yours,

GEO. NESBITT THOMPSON.

[Addressed to]

WARREN HASTINGS, ESQ.,

Park Lane, London.

No. 71.

PENTON LODGE,

18th May 1797.

My dear & hond. Sir,

Do not conceive because I have so long omitted to thank you for your last kind letter that I have forgotten my receipt of it. I have not indeed so unanswerable an excuse as this to plead in extenuation of my neglect. I have thought of you daily with unabated love and reverence; I have reproached myself for my silence, and I know that I should receive a pleasure in writing to you could I but once assume my pen for the purpose. So that I have sinned not only against my sense of duty and the reproaches of conscience, but even against my love of pleasure. How it is that the torpifying spirit of procrastination, combining with indolence, or at best a strenuous idleness, should get the better of motives thus persuasive, your better regulated mind can never tell you, and mine, though it painfully feels the possibility of it, cannot easily explain it. I will therefore decline the useless attempt, assuring you that I have neglected you only as I often neglect myself and everything most dear to me.

Such do I believe to be your friendship for me in spite of all my imperfections, that I am convinced you will think my silence more reprehensible when I tell you that for these three weeks past we have been engaged in the inoculation of our children; since the interest you are so kind as to take in their happiness as well as ours entitled you to the knowledge of an event which so much involved it. I have now, however, the satisfaction of telling you and our dear Mrs. Hastings that all our three children are in everything but their appearance perfectly recovered from the disorder. The boy who is but just a quarter of a year old, and, of course, still at the breast, had it very favourably. The two eldest, for inoculation, had it heavily and suffered much; their state and that of many others in the neighbourhood reminded me of your opinion and convinced me of its justness, namely, that the operation as it is now managed, is not so safe and lenient as it formerly used to be. Multitudes in this part of the country have lately submitted to it. By far the greater number of them have indeed had the disorder slightly, but too great

a proportion of them have either died, or are still suffering under the consequences of it, amongst which the most prevalent seems to be the very violent and lasting inflammation of their arms, and in some patients to the loss of the limb, and in others to the total deprivation of its use.

Your indecision as to the disposal of my vote determined me to withhold it altogether. I told Shakespear that it was impossible for me to give it against a man whom I know Mr. Hastings so much valued, and at the same time it was equally improper for me to oppose a body who as such had behaved upon many occasions in so friendly a manner to you. I went for one day to vote for Parry. I travelled all night, got there by eight o'clock one morning and set out on my return by 4 o'clock the next. In that little interval I went to Tattersals to enquire after your two horses; they told me they were removed to some livery stable, they knew not which, in Tottenham Court Road, I tried them all but could not find the horses. I was sorry to hear at Tattersals that you had so little good luck in the disposal of them. Tell me what becomes of them that I may not from ignorance of their situation lose any opportunity which may present itself of seeing them. When do you send the others up to be sold? My Marsk Filly was covered last year but has not produced. She is, though low in stature, a tower of strength, and if she becomes steady and recovers from her accident, will be invaluable.

There will be no occasion for you to send to me the copy of Phipps's bond; the copy I have no doubt, will be sufficient evidence of your claim to authorize you as executor to detain money for the payment of it, but you must first make yourself an executor by proving the will, and if you will be so kind when you go to town as to call on Messrs. Forster and Corke of No. 5 Lincoln's Inn, they will put you in the way of doing this. Take the copy of the bond with you to those gentlemen and *get the original from India as soon as you can*, for though the copy may, I presume, be sufficient to justify your *retention* of the money, it is the original only which can support your claim against any creditor disposed to question it in a Court of Justice. I shall probably be in London before the middle of June, where am [I] to enquire after you? Remember us affectionately to Mrs. Hastings, and tell us that you are both well and happy; we hope to hear that Mr. and Mrs. Imhoff are so. Mrs. T. desires her kind regards to you, and I am, dear Sir

Yours faithfully,
GEO. NESBITT THOMPSON

[Addressed to:—]

WARREN HASTINGS, ESQ.

Daylsford House, Chipping Norton, Oxon.

No. 72.

PENTON LODGE,

28th July 1797.

My dear and honest Sir,

You may well call the tax on postage an unequal one since you are compelled to pay not only for your own letters, but for mine; you are oppressed indeed by friends as well as foes and the burthen which Pitt has placed on you I have increased. For my own part I have paid my portion of the postage not only without a murmur but with joy, a letter from you being a luxury which even Pitt cannot tax beyond its value. Do not think however that I am one of those patient amiable animals who submit in silence to the heavy hand of the shearer. No, I clamour lustily, feeling that he not only robs us of our fleece, but in the remorseless rudeness of the operation that he lacerates our skins, and wounds our flesh. An Abissinian ox with a pound steak occasionally cut from his rump has as good reason for contentment as any English country gentleman. The Abissinian ox is indeed the better tended animal of the two, for if he furnishes his master's dinner, the master takes care to furnish his. The sole business of our driver is to exact and not to supply.

I rejoice that you have contrived to make your hay whilst the sun shone—so have I, and all my neighbours applaud my good fortune. I do not say that I am fond of delay; but I certainly am much addicted to it. The adage runs "*never leave till to-morrow what you can do to-day.*" I have commonly reversed it, "*seldom doing to-day what I can defer till to-morrow.*" and for once I have benefitted by the practice. I did not begin cutting my meadow hay till last Monday fortnight, and I finished the night before last, the greater part of the hay having received no rain, and none of it enough to hurt it. I wish DeBrett had abided by the *old* maxim for he has not yet sent me your book. Our house too is filled with company which we love—Mr. and Mrs. Anstey and their daughter Elizabeth are with us. Poor Mrs. Anstey has been for these two last days much indisposed, but in general enjoys good health. Mr. Anstey though not altogether exempt from occasional indisposition is still vigorous both in mind and body. I have just now left him, and he enjoined me in a most particular manner to assure both Mrs. Hastings and yourself of his high esteem and great regard for you. He lately wrote a little poem, called *Britain's Genius*, and says he would gladly have sent you a copy could he have believed that it would be worth the postage.

Mrs. Thompson and our three children are in high health. She desires her kind regards to both of you and I remain, dear Sir,

Your obliged and grateful servant,

GEO. NESBITT, THOMPSON.

How did you dispose of your two horses?

[Addressed to :—]

WARREN HASTINGS, ESQ.,

Daylsford House.

No. 73.

PENTON, LODGE,

10th Nov. 1797.

My dear Madam,

Great was my fortitude in resisting the violent temptations by which I was so kindly invited to prolong my stay at Daylsford, and well was it rewarded. For my dear Maria was delighted with this proof of my attention to her, though at the same time she was sorry that I had relinquished the means of so much happiness. I got home by half past four on Saturday according to my promise and found a party assembled to dine with me. On Tuesday I had sent off my hunters into Oxfordshire intending to follow them the next day—to hunt, to attend the auction, and to pass another day at Daylsford. In the afternoon George Powney arrived and frustrated all those purposes—I had left letters for him at all the South and West Ports, and landing at Falmouth he consequently knew where to find us on his way to Town. He is so worthy and fine a young man that I am really proud of my connexion with him. There are not many men whom I am proud to know. Mr. Hastings in this respect has perhaps made me too fastidious. Not being able to attend the sale of the horses myself, I sent my coachman entrusting him with the enormous sum of fifteen guineas and leaving his discretion to the choice of one out of two horses neither of which I had ever seen. I shall be glad that he returns without either of them, and with the information that the worst of them sold for five times that amount. It was as much as I dared adventure in such a lottery, and considering that for a less sum I might have had a chance of the thirty thousand pounds prize. I am astonished at my rashness.

Mrs. Thompson and her brother set out on Monday for London where his affairs require his presence, and I stay at home to take care of the nursery and the farm. I hope Mr. Hastings will let me know when you go to town, as I shall if possible contrive to meet you there. Lord Hobert is to be called to the House of Peers, and have a pension of £2500 per ann. Genl. Davies is appointed to succeed him—a man of no abilities. Sir John

Shore is to be made an Irish Baron. With all these things it is quite right and consistent that Mr. Hastings's meed should be persecution, neglect and comparative poverty. The same pestilential vapour that obscures the sun calls into life and action the reptiles that debase the earth. I write in haste and almost in darkness,

G. N. T.

[Addressed to:—]

WARREN HASTINGS, ESQ.
Daylsford House.

No. 74.

PENTON LODGE,

Sunday, 26 Novr. 1797.

My dear and bond. Sir,

I yesterday received your kind letter of the 23rd. and regretted that owing to the intervention of a Sunday it was impossible for you to receive my thanks for it by the post before your departure from Daylsford. That you may receive them with as little delay and in as acceptable a manner as possible, I make my beloved Maria the channel of conveying them to you. She will have the happiness, I hope, not only of seeing you in London but probably of residing under the same roof with you. I am not without hopes that you will induce her to stay in London as long as you do, and that her brother and herself may be prevailed upon to accompany you from thence to Daylsford, taking up Harry Vansittart on their way. All that I can do to facilitate a scheme promising, I assure myself, so much satisfaction to all of you, I will gladly do: that is, I will continue a faithfull and vigilant guardian of our nursery and render to my wife a daily account of my trust. Harry breaks up on the 5th, and should it be necessary to take him from school a day or two before the regular commencement of his holidays I dare say he will forgive you. You must amongst yourselves mature the project which I have thus suggested to you.

Well do I remember, my dear Sir, the grand designs you had on foot for making the fish ponds of Wiltshire and Northamptonshire tributary to the Waters of Daylsford, and heartily do I congratulate you on the accomplishment of your purpose. I wish I could as heartily congratulate myself on the performance of that part of your design which you had allotted to me. In coming from Oxford to Penton I was straitened for time, and therefore did not stop at Newbury, assuring myself that I was soon to return the same way and intending then to take full time for all the enquiries you had directed me

to make of Mr. Tudor. Powney's arrival prevented my return to Oxfordshire and consequently delayed my execution of your commission. It is only delayed, for I will soon go to Newbury on purpose to execute your orders.

I think my coachman drew a prize for me in the lottery of your horses. Instead, however, of getting the daughter of Soleyman and Julia for fifteen guineas and a half I should have been better pleased to hear that you had sold her for a hundred. I can only say that if you ever wish to have her again she shall be yours at what she has cost me. I would say for nothing, but I know that it is your property to give and not to receive. Present to my dear Mrs. Hastings my fervent regards and believe me as in truth,

I am your obliged, grateful and faithful servant,

GEO. NESBITT THOMPSON.

If you wish to prove Phipps's will, call on Messrs. Forster and Cooke, No. 6, Lincoln's Inn. After payment of his funeral expenses and settling five hundred pounds on his natural daughter, I calculate there will be about six hundred pounds to divide between us.

{Addressed to:—}

WARREN HASTINGS, ESQ.

[To be continued.]

Early History of Bengal—VI.

FOR the period following the reign of Vīrahapāla III, our chief authority is a remarkable Sanskrit poem, the *Rāmacarita* of Sandhyākara Nandi, to which I have already referred. We owe the discovery of this work to Mahāmahopādhyāya Hara Prasad Sāstri, who brought a manuscript copy of it from Nepal in 1897.

In his preface to the edition of the poem, published in Vol. III of the *Memoirs of the Asiatic Society of Bengal*, the Mahāmahopādhyāya has stated that its author belonged to a Brahman family, who took their origin and the cognomen of Nandi from a village named Nanda or Nandana, but Rāi Saheb Nagendranāth Basu, in his book, *Rājanya Kānda*, published in 1914, claims Sandhyākara as a Kayastha. In support of this view, the Rāi Saheb quotes the account of the Nandi family given in a rhyming genealogy entitled "Varendra Karanavarnana" by one Kāsi Dās, according to which Sandhyākara was descended from one Siva Nandi, who lived near the Tamasa river, and whose two sons, Sankar and Bhavāni, left their home, came to Ganda, at the invitation of the ruler of that country, whose service they entered, and resided near the Karatoya river, at a place, which afterwards came to be known as Nandigram, and is now a police station in the Nator sub-division of the district of Rajshahi.

A word, "Sarvvaname," which occurs in the opening lines of the quotation, the Rāi Saheb takes to be a corruption, of "Sarvvanātha," the name of one of the line of feudatory chiefs, known as the "Ucchakalpa" kings, because their copper-plate grants, of which a number have been found, are dated from a place of that name, which may have been their capital or palace. They reigned, about the end of the fifth, or beginning of the Sixth Century A.D., in the eastern part of Central India, and were vassals, according to one theory, of the Gupta emperors; according to another, of the Kalacuri sovereigns of that time. One of their copper-plate grants, which was found near the village of Khoh, in the Nagaudh State, in Baghelkhand, refers to the gift of a village named Asramaka, on the north bank of the Tamasa river, to Vishnu Nandi and three other persons, for the purpose of keeping in repair, and providing the materials of worship for, shrines of Vishnu and the sun-god.

The river Tamasa, here referred to, is doubtless, the Tons, which flows through Baghelkhand, and falls into the Ganges a little way east of Allahabad.

The "Varendrakaranavarnana" is, evidently, not a work of great historical authority, but, if the passage referred to above be genuine, it seems

probable that it may contain an authentic tradition of the origin of the Nandis of Nandigram. And one would hardly expect a Bengali genealogist, compiling a fictitious family history, to choose, as the place of origin of the family, Baghelkhand, or the banks of the Tamasa river, unless, indeed, he worked after the discovery of the grant above-referred to, and its publication in the *Corpus Inscriptionum Indicarum*.

According to the "Kaviprasasti" at the end of the *Ramacarita*, where the author, Sandhyakara Nandi, gives an account of himself and his family, his father, Prajapati, lived at Vrihadvatu, a suburb of Paundravardhana, and was "Sandhivigrahika," or, as we should say, foreign minister, to King Ramapala, the hero of the poem, which was written during the reign of Madanapala, the second son of Ramapala, and third in succession from him. In the *Kaviprasasti*, the author describes his father as *Karanyasam Agrani*, an expression, which the Rai Sahib takes as referring to Kajastha ancestry but the interpretation is, perhaps, doubtful.

A peculiarity of the *Ramacarita* is that it is a book written with a double meaning. Read in one way, it contains, in brief form, the narrative of the *Ramayana* epic, while, by what might be called a series of audacious puns, it conveys, read in another way, the history of King Ramapala. There are several other examples of similar *tour de force* in Sanskrit literature, and it has been suggested to me by an eminent authority that this method of composition may have been employed in certain cases, in order to make interpolation more difficult.

The poem is written in four cantos or parts, comprising, in all, 194 slokas or verses of two lines each, besides the *Kaviprasasti* of 20 slokas at the end, and the manuscript copy, which has been brought to light, contains a commentary on the first canto, and the first 36 verses of the second, which is anonymous, but which, from internal evidence, would appear to be the work of Sandhyakara, the author of the poem, himself. As the result of its peculiar composition, there are very few passages in the poem which can be interpreted with confidence without the help of a commentary, and, even in the part, for which a commentary exists, there are passages, the meaning of which, owing to corruption of the text, or for other reasons, is far from clear. In the present state of our knowledge, the *Ramacarita* must be described as a most tantalising document, since, while it should, and, in its original form, at any rate, probably did, contain a store of valuable information with regard to an interesting and dramatic period of Bengal History, owing to its great obscurity, the amount of historical evidence, which it furnishes, is really meagre.

Further light is thrown on the history of this period by other documents—the Manahali grant of King Madanapala, the Sarnath inscription of Kumar

Devi, and the Kamauli grant of King Vaidyasena of Kamrup to each of which I shall have occasion to refer.

Vigrahapāla III was succeeded, on his death, which may be placed about the end of the 11th Century A.D. by his eldest son Mahipāla II. It is said that this king governed unwisely, and imprisoned his younger brothers, Surapāla and Rāmapāla. It has been mentioned, in my last paper, that their father, Vigrahapāla III, had two wives. One, named Yauvanasri, was a daughter of Karna Kalacuri of Cedi; the other was a Rashtrakuta princess, and the mother of Rāmapāla. Rai Sahib Nagendranāth Basu suggests that Surapāla and Rāmapāla were step brothers of Mahipāla II, and rival claimants to the throne. Perhaps, they were both sons of the Rashtrakuta queen,—Surapāla the elder, as appears from a passage in the *Rāmācarita*—while Mahipāla's mother was the Kalacuri queen, Yauvanasri. Soon after, we find Mahipāla in conflict with the Kaivarttas, who had rebelled against his rule, under their chief, Dīrya or Dīvokka. An interesting explanation of this rising is given by Rai Sahib Nagendranāth Basu, in his book, which I have just quoted. The Kaivarttas, or fishermen caste, were a numerous and influential class in Northern Bengal, and specially important because the boats plying on the numerous rivers, lakes, and channels were owned and manned by them, and they thus controlled one of the chief means of transport. It is stated, but I know not on what authority, that the control of the royal fleet of boats was entrusted to them by the Pāla Kings. At the same time, the calling of fishermen was reprehensible according to the strict tenets of the Buddhist religion, which forbade the taking of life in any form. In a Buddhist work entitled *Adikarmavidhī* written by one Tatakara Gupta, probably under one of the earlier Pāla kings, a copy of which was obtained from Nepal by Mahānubopādhyāya Haraprasad Sāstri, the rule is laid down that Kaivarttas, who kill fish, must not be admitted to the Buddhist fold, unless they give up their calling. It is surmised that this rule was not enforced by the earlier Pālas, but the revival of Buddhism, due to the influence of Aśva and other preachers, in the reign of Nāyapāla, led to oppression of the Kaivarttas, who felt bitterly the injustice of excluding them from what had become the state religion, because they lived by catching fish, while people of other castes were allowed to fish without interference.

It is likely enough that the low social estimation in which the fishing caste is held in some parts of India, and, notably, in Bengal, where fish is a general article of diet, may be due to a prejudice against them, which arose in Buddhist times, and may be compared with the very illogical prejudice against butchers in Europe, where everyone eats meat, and animals of different kinds are killed by many people for sport.

Taking advantage of the dissensions in the Pāla family, the Kaivarttas

rose under their chief, Divya or Divokka, and, in their rebellion, probably, received support from a portion of the non-buddhist population, and especially from the worshippers of Siva, whose practice of animal sacrifice was opposed to the strict Buddhist ordinances. Mahipāla, who, the Rāmacarita tells us, did not follow the advice of his wise ministers, collected a large force, and marched against the rebels, but was defeated. According to the Rāmacarita, as interpreted by Mahamahopādhyāya Haraprasād Sastri, Mahipāla was killed in the battle, but it seems that there is a local tradition according to which, after his defeat, he retired from the world, and became a religious ascetic, and devotee of Siva. Rai Saheb Nagendranath Basu holds that Mahipāla was eventually put to death by Rāmapāla. This story receives some doubtful support from a passage in the grant of King Madanapāla found at Manahāli in Dinājpur.

As to the course of events following on Mahipāla's defeat by the Kaivarttas, there is some obscurity; but, evidently they secured for a time undisputed control of the Varendri country. The Rāmacarita not only mentions Bhīma, son of Divokka's younger brother, Rudoka, as having ruled there, but contains a panegyric of his prowess in war, liberality, and other kingly virtues. Memories of the brief period of Kaivartta rule seem to survive in the names of ancient embankments in different parts of Northern Bengal— "Dibor Jāngāl," "Bhīmer Daing," "Bhīmer Jāngāl." The remains of a dyke bearing the last of these names are said to be traceable (from Serājgan) as far north as the neighbourhood of Dhubri, and a local tradition points to four contiguous villages named Solāgadi, Kharapa, Saldaha, and Batta, about six miles north of Mahāsthān in Bogra district, which contain numerous tanks, and heaps of bricks, probably the remains of ancient buildings, as occupying the site of Bhīma's capital. In one of these villages, Saldaha, a lofty pile of bricks, surrounded on all four sides by a ditch, is called locally the house of Bhīma Rāja, and, to the northwest of this is a large tank called Bhīmasāgar. Not far off is a village called Rudaipur, perhaps after Rudoka, Bhīma's father. The Rāmacarita mentions a fort or city (Damara) built by Bhīma.

On the overthrow of Mahipāla II, Rāmapāla and Surapāla recovered their liberty, and the latter appears to have succeeded in establishing himself as ruler of some part of the ancient Pāla Kingdom. This is not stated in the Rāmacarita, but the Manahāli grant, quoted above, mentions Surapāla as successor of Mahipāla II, and there are in the Indian Museum two inscriptions recording the consecration of images of Buddha at Uddandapuri, the modern Bihār, by a monk named Purnadāsa, which are dated in the second year of the reign of Surapāla. Nothing is known as to the extent of Surapāla's dominions, or the duration of his reign. Rai Saheb Nagendranath Basu

suggests that, after the overthrow of Mahipāla, Divokka may have reigned in Mithila, Bhima in Varendri, Surapāla in Magadhā, and Rāmapāla in Rāḍa, but this appears to be mere matter of supposition. One conjecture is that Surapāla lost his life in fighting against the Kaivarttas; another that Rāmapāla killed him to get him out of the way. According to the Rāmacarita, Rāmapāla, when driven out of his country of Varendri, set to work to organize a combination of allies and feudatories for the purpose of recovering his forefather's kingdom. In this enterprise, he seems to have received material assistance from his Rāshtrakuta mother's relatives—her brother, Mathana or Mahana, and his son, Kālinura Deva, who had the title of Mahāmandalika, and Sivarāja-Deva, entitled Mahāpratihāra, who was the son of another brother of the queen, named Savarna Deva. We find mention of Mahana in an inscription discovered at Sārnath, which records the establishment of a Buddhist Vihāra by queen Kumāra Devi, wife of the Gāhadavāla King Govindachandra.

The Gāhadavālas, it should here be mentioned, were a dynasty, who succeeded in establishing their authority over a part of upper India at the end of the 11th century A.D. finally supplanting the Pratihāras. I have stated in my third paper that the Pratihāra king of Kanauj, Rajyapāla, in the year 1018 A.D., when attacked by Mahmud of Ghazni, retired to Bāri, abandoning Kanauj, which was sacked by the Muhammadan invaders. In the following year, Rajyapāla was defeated and slain by Vidyādharma, heir-apparent to the Chandela king, Ganda. That was the end of the Pratihāras as an important power, but the dynasty appears to have survived, some time longer, as petty local rulers, with headquarters at Bāri or Kanauj. About the year 1090 A.D., a chief of the Gāhadavāla or Gāharvār clan, named Chandradeva, took possession of Kanauj, and established himself as an independent ruler, exercising sway over the countries of Benares and Ajodhya, and, perhaps, over the Delhi territory also. His grandson, Govindachandra, as his records show, had a long reign, covering the years 1119 and 1154 A.D., and was married to at least three wives besides Kumāra Devi. Her inscription, here mentioned, sets forth that Mahana, King of Anga, in the Gauda country, defeated in war Devarakshita, who is described as "the full moon expanding the lotuses of the Chhikkora family", and as lord of Pithi, who surpassed Gajapati in splendour, also as being descended from Vallabharāja, lord of Pithika. It is also stated that Mahana sustained the glory of Rāmapāla, by his victory over Devarakshita, to whom he gave his daughter, Sankarā Devi, in marriage,—no doubt after peace had been made. Of this marriage Kumāradevi was an issue, and she, as already mentioned, married Govinda Chandra, son of Madanapāla, and grandson of Chandra Deva of the Gāhadavāla dynasty.

A kulakam of four slokas in the second canto of the Rāmacarita gives us, in a brief and condensed form, a list of the feudatories and allies, who supported Rāmapāla, and the allusions are explained in the commentary. In the first of these slokas, the first name that we find is that of Guna. The commentary on this sloka mentions, in succession, the ruler of Magadha and Pithi named Bhimayasa, who defeated the army of Kānyakubja, and Viraguna, lion of the forests of Kota, and lord of a southern throne. In an allusion to this passage, contained in his article on Queen Kumāra Devi's inscription, published in the ninth volume of the Epigraphia Indica, Dr. Sten Konow apparently takes Bhimayasa and Guna, or Viraguna, as different names of the same person, but other authorities take them as referring to two different chiefs. Rāi Sahēb Nāgendranāth Bāsu suggests that the name Kota may represent some territory now included in the Orissa Tributary states, and points out that, in the Ain-i-Akbar, the country of Kotdesh is mentioned as forming part of Sarkar Katak. The commentary on another sloka mentions that Mahana, on his famous elephant, Bindhya Mānjya, defeated Devarakshita, to whom it refers as King of Sindhu, and lord of Pithi and of Magadha. This is supported, as we have seen, by Kumāra Devi's inscription. About the situation of Pithi there has been much speculation. Dr. Sten Konow suggests that Pithi may be identical with Pithapuram, a stronghold in the Vengi country, between the lower courses of the Krishna and Godavari rivers, which became, later on, in the 12th century A.D., the headquarters of a branch of the Eastern Chalukya dynasty. Mr. Venkayya has suggested that Viraguna of the Rāmacarita may be the same as Vira Choda, who, in the latter part of the 11th century A.D., ruled the Vengi country as Viceroy under his father King Kulottunga Chodolaya, of Chodaleva. Dr. Sten Konow suggests that Devarakshita may have been a general under the Viceroy of Vengi. Gajapati was an epithet applied to some of the Eastern Ganga Kings of Kalinga, to whom I referred in my last paper. A Tamil book called Kalingattu Param describes an expedition undertaken by Kulottunga against Anantavarman Chodagaaga of the Eastern Ganga dynasty, and it is surmised that the reference to Devarakshita, in Kumāra Devi's inscription, as surpassing Gajapati in splendour, may have a connection with that war.

It may seem, at first sight, strange that chiefs of a territory so far south as Vengi should be engaged in hostilities with Kānyakubja and with a chief of Anga, the country corresponding with the present districts of south Bhagalpur and south Munghir, and that one of them should have married a daughter of the Anga chief, and given his own daughter in marriage to a Gahadavala prince; while the association of the titles, 'Lord of Magadha' and 'Lord of Pithi' in two places in the commentary of the Rāmacarita, seems to

point to Pithi having been situated somewhere in the neighbourhood of Magadha, or South Bihar. On the other hand, there is independent evidence of relations between the Cholas and the Gāhadavālas, and an incomplete Gāhadavāla inscription has been found at a place called Gāngaikondacholapuram, coming immediately after a record of Kulottunga of A.D. 1110-11. It is possible that the northern expedition of Rajendra Chola, which took place, as we have seen, between the years 1020 and 1024 A.D., opened up relations between the Cholas and some of the chiefs of Northern India. We have seen that Rajendra Chola took the title of Gāngaikonda to commemorate that expedition. As to the situation of the country called Sindhu in one place in the commentary on the Rāmacarita, we have no clue, except that we may, I suppose, infer that it was somewhere near Pithi. Evidently, Devarakshita and Bhimayasa, or Viraguna, were rulers of Pithi in succession, and the probability seems to be that they came in this order.

Next in the list of feudatories and allies comes Jaya Sinha, chief of Dandabhukti, and victorious over Kannakesuri, the Lord of Utkala. As stated in my third paper, Dandabhukti, in the form Tandabhutti, is mentioned in the Tirumallai inscription of Rajendra Chola. It probably represents some part of Orissa, or the modern district of Midnapore, and may have included the site of the present town of Dalton. Then we have Vikrama, King of Devagrāma, which is washed by the waves of Valavallabhi. This place is identified by Rai Sahab Nagendranāth Basu with a place of the same name, about 5½ miles to the east of Rānāghāl in the Nadia district, where some ruins of a fort, and other remains, are found, and some four miles to the east of which there is a village called Vikrampur. The name Valavallabhi, the Rai Sahab suggests, may have been given to the tract of country around Devagrāma, which is encircled by the rivers Bhāgirathi and Ichamati, but this is no more than conjecture. The name occurs also in the Bhuvaneshvara inscription, as mentioned in my fifth paper.

The next name in the text is Sura, which the commentary appears to explain as referring to two chiefs. The first is Lakshmisura, who is described as the Madhusudana of a second Mandāra, and lord of all the forest feudatories. In mythology Mandāra, is the name of a famous and sacred mountain, while Vishnu is called Madhusudana because, according to the legend, he slew the demon Mādhū.

Babu Rākhāl Dās Bannarji would connect the Mandāra of the Rāmacarita commentary with a hill bearing that name in Bhāgalpur district, but Rai Sahab Nagendranāth Basu, with greater probability, it seems to me, holds Lakshmisura to have been one of the line of Sura chiefs, who ruled in southern Rāda, and places him third in succession from Ranasura of the Tirumallai inscription, mentioned in my third paper. Mandāra he identifies

with Madan, the name of a sarkar in Southern Bengal, according to the *Ain-I-Akbar*, and with the locality known as Bhitargad, about six miles to the west of Jalaugbad in Hughli district, where many ancient ruins are found, and near which is a village called Lakshmikunda, which may have been named after Lakshmi Sura. The other Sura chief mentioned is Surapala of Kujabati, a name which the Rai Sahib identifies with a large village named Kujbdi or Kubdi in the Santal Parganas. He suggests that Surohā, the name of a small hill near this village, may be a corruption of "Surapāla."

Then we find, in the text, "Sikhara", and, in the commentary, Rudra Sikhara of Tallakampa. Sikharabhum, the Rai Sahib tells us, is the name of a tract of country in Mānbbhum district, where a dynasty of chiefs, known as the Sikharas, ruled formerly, having their capital, at one time, at the place now called Telkupi,—no doubt, the ancient Tallakampa. This dynasty is now represented by the Pachet family, who take their name from Pānchkot another former capital of the dynasty. The genealogy of the family entitled "Pānchkot Rājbangshamāla," contains the name of Rudra Sikhara, and gives 1098 A. D., as the date of his accession.

The next name in the text is Bhāskara, which the commentary explains as referring to Mayagala Sinha, ruler of Uchāla. This appears to have been the name of part of what is now the Birbhum district. Mahalpur, or Melpur, the name of a village near Suri on the Mayurākshi river, may be a corruption of Mayagalpur, and tradition points to Rājnagar, close by, as the former residence of Bhāskara Singh. The name Uchāla is, perhaps, preserved in that of pargana Jain-Ujjhiyāl.

Pratāpa, the next name, is explained in the commentary as referring to Pratāpa Sinha of Dhekkara, supposed to be the same as Dhekura on the Ajay river, near Katwa, in Burdwān district. Tradition has it that Laosena, mentioned in my second paper, recovered his ancestral domain of Senbhum from Ichai Ghosh of Dhekura, who had usurped it. There is a village in this locality called Pratāppur.

The name Arjjuna, in the next verse, is explained as referring to two chiefs—Narasingharjjuna, mandaladhipati of Kayangala, and Chandarjjuna of Sankatagrama. It has been suggested that Kayangala may be a territory mentioned by the Chinese traveller, Yuan Chwang, the name of which he gives, in Chinese as Ka-Chu-Wen-Ki-Lo, and that the name may be connected with that of paragana Kānkjol, which lies in the modern districts of Purniya, Malda, and the Santal Parganas, but all this is matter of conjecture. Sankatā has not been identified.

The next name is Vijaya, chief of Nidrābala. The Rai Sahib says that this name occurs, in the form Nidrālī, in genealogies of the Varendra brahmins, and that traces are found in old zemindari records of a village of the name,

since washed away by the Padma, which lay to the south of the ancient village of Bijānagar, in Rājshāhi district eight miles south-east of Godagādi, and nine miles west of Rāmpur-Boāliya. He suggests that Vijaya, chief of Nidrābali, may have been none other than Vijaya Sena, the first King of the Sena dynasty, who extended his power widely in Bengal, and the father of Ballala Sena.

The word Varddhana, which follows, is explained in the commentary as referring to "Dvorapavarddhana", ruler of Kausāmbi. "Dvorapa" here is, perhaps, a corruption. The name Kausāmbi may be preserved in that of the modern pargana Kusumba, in Rājshāhi district, where remains of ancient buildings have been found.

Lastly, we find Soma, ruler of Paduvanva, which has not been identified. With regard to the names Guna, or Viraguna, Sura, and Varddhana, which occur in the above list, it should be mentioned that, in the Deopara inscription, to which I shall have to refer later on, there is a dramatic passage containing a supposed conversation of captive princes kept in confinement by Vijaya Sena, three of whom are called Vira, Sura, and Varddhana, respectively. These may have been chiefs mentioned in the Rāmacarita as supporters of Rāmapala, who were afterwards conquered by Vijaya Sena.

There is mention of a preliminary expedition or reconnaissance led by Rāmapala's cousin, Sivaraġa, in the course of which he appears to have collected information about the state of affairs in Varendri, and conciliated the population by gifts to temples and brahmans. Later on, the main army, commanded by Rāmapala in person, who was accompanied by his son Rāġapala, as well as by Kāhnura Deva and Sivaraġa, crossed the Ganges on a bridge of boats, and fought a battle with the Kaivarttas, in which their leader, Bhima, mounted on an elephant, was taken prisoner. He is said to have been placed in charge of one Vittapala, and treated kindly. Rāmapala succeeded in capturing the Kaivartta fortress (Damara), which he destroyed, but the Kaivartta army rallied again, under Bhima's friend, Hari, and another great battle was fought, in which Hari was killed, and the Kaivartta were finally defeated. Bhima also appears to have been killed, or to have committed suicide. The result of this struggle gave Rāmapala possession of the Varendra country. It should be mentioned that the evidence of this conquest of Varendri by Rāmapala from the Kaivarttas does not rest on the Rāmacarita alone, but is corroborated by the Manahali grant of Madanapala and by the grant, found at Kamauli, near Benares, of Vaidyadeva, the minister of Rāmapala's successor, Kumārapala, who became ruler of Kamrup.

Not far from the place in Bogra, already referred to, which is known to tradition as the site of Bhima's capital, is a village called Kichaka, lying a stride of the great bank named "Bhima's Jāngāl", and the story goes that

the bodies of many people were burnt there along with that of the mythical chieftain, from whom the village takes its name. Rai Sahab Nögendranath Basu suggests that the bodies of Bhima and his followers, killed when fighting against Rāmapāla, may have been cremated here. He also tells us that, after Rāmapāla's final victory, many of the relations, dependants, and vassals of the defeated Kaivartta King took refuge in the jungles of Kāmrup, and what is now Kuch Bihar, and that among the Rajbangshis of those regions, the tradition of the terror inspired by Rāmapāla still survives. He is confused, in local legend, with Parasurāma, and the origin of tales of the latter's prowess, which are current in the villages of Bogra, Rangpur, and Kuch Bihar, may be traced to stories about Rāmapāla. Not far from the traditional site of Bhima's capital, already described, is a village called Haripur, possibly after Bhima's friend and ally Hari.

Having thus reconquered Varendri, Rāmapāla established there a new capital, called after him Rāmāvati or Rāmapura, and a large part of the third canto of the Rāmacarita is devoted to the description of its glories. In the absence of a commentary, the whole description cannot be interpreted with certainty. We learn, however, that the city was built near the confluence of the Ganges and the Karatoya, and that, with the help of lieutenants named Sangsadeva, Candesvara, lord of Srihetu, and Kshemesvara, Rāmapāla erected a lofty statue of Siva, statues of Skanda or Kartikeya, the god of war, and Vinayaka or Ganesa, and a lofty temple to the eleven Rudras, "equal to the palace of the Cedi," also that he established many sacred images and eminent brahmans, with their disciples, as well as the great Vihāra of Jagaddala, and within it images of Lokeshā (Avalokitesvara) and Mahattara dedicating them to Aśāpāla Deva. Thus did Rāmapāla conciliate the adherents of different sects. Near Rāmāvati was a place of pilgrimage named Apurnabhava, and we are told that the city contained many gardens and great tanks, and market places, in which was exposed merchandise coming from various quarters of the earth. As to the site of Rāmāvati or Rāmapura there is doubt. Karatoya is the ancient name of the Tista river—the greatest of the streams flowing down from the Himalayas through Northern Bengal—which reaches the plains a little to the east of Darjiling. The Tista now discharges into the Brahmaputra near Chūmari in Rangpur district; but less than 150 years ago, as we know, it discharged into the Ganges. In view of the many changes in the courses of the Tista and the Ganges, the statement that Rāmāvati lay near the confluence of those rivers affords no sure indication of its site. It was at one time supposed to be identical with the Ramauti, which is mentioned in some editions of the Dhārumamangala as a place of importance in Gauda, and with a fiscal division of the same name, mentioned in the Ain-I-Akbar, supposed to be

represented now by a village called Amriti or Amraoti in Malda district. But Rai Sahib Nagendranath Basu holds, with greater probability, that Rāmapati, like the more ancient Pundravarddhana, was situated in that area north of the present town of Bogra, traversed by the feeble stream now called the Karatoya, where so many remains of antiquity are found. In this region, there is a tract about eight miles in length called in Bengali "Rāmapurā Kanthal", till lately covered with dense jungle, but now partly cleared by Santhal cultivators, which contains many large and small tanks, and innumerable remains of brick and stone buildings. Nearly in the centre of this tract is an area of 766 highas, known as mauza Rāmpur, containing some ruins, which may be those of Rāmapāla's palace, and a great tank known as the Rāmasāgar. To the north and south of this tract are indications of abandoned beds of great rivers, where once may have flowed the Karatoya and the Ganges, and of a great trench, or fosse, which may have defended the city on the west. In the same region are found what are believed by some to be traces of other foundations of Rāmapāla. According to local tradition, the temple erected by him to Skanda stood formerly near the present village of Gokula, on the bank of the Karatoya, but the temple and its site were washed away by the river. At Malāsthān a fine statue of the sun-god has been found, perhaps appertaining to one of Rāmapāla's sun-temples, with the materials of which a mosque has been built on the spot. About three miles to the west of Malāsthān is a village called Chakrāmpur, where there is a Stupa, and to the east of it a very large tank now known as Khetar Dighi may have been named after Khetrapāla, while other tanks in the neighbourhood, named Hetar Dighi and Sangsar Dighi may commemorate Rāmapāla's servants, the Lord of Srihetu, and Sangsadeva. Some two miles distant from Chakrāmpur there are ruins of a temple in a village called Ajakpur, possibly after Ajaikapāda, one of the eleven Rudras, to whom, as the Rāmacarita tells us, a temple was erected by Rāmapāla. Not far off, the village of Bihar is supposed to mark the site of the Jagaddala Vihāra established by him. To the north of this is another village called Bhasu Bihār, containing a lofty Stupa, supposed to be the place where, in the seventh century A.D., the Chinese pilgrim Yuan Chwang saw a great Vihāra, named by him Po-Shi-Po.

About these identifications there is, naturally, room for doubt, but the whole of this part of Bogra district is full of remains of buildings and ancient tanks, and it may very well, like the Malda district, or the country round Delhi, contain sites of several cities founded in succession by sovereigns of different dynasties, from the Pundravarddhana of the seventh century onwards.

The region seems to have been specially associated with the worship

of Skanda or Kartikeya, the war-god, and it is described at length in the part of the Skanda Purāna called Karatoya Mahatmya, or "Glory of the Karatoya," where it is said to have been adorned and beautified by Parasurama. This may refer to the restoration of old and erection of new temples and other monuments by Ramapala, whom, as already mentioned, local tradition has confounded with Parasurama. The Manahāli grant of King Madanapala purports to have been issued from Rāmapati. The Ramacarita contains some rather obscure references to further conquests by Rāmapala after he had established himself in Varendri. There is a verse which says that a certain eastern potentate propitiated him with gifts of elephants, chariots, and armour (Varman) according to another interpretation the eastern king had the title of Varma. Elsewhere it is said that Ramapala conquered Utkala, and restored that country to the Nāgavamsi dynasty, and that Kāmrup was conquered by a chief named Mayana on his behalf.

In his later years, he appears to have left the management of his kingdom to his eldest son, Rajyapala, and he is said to have ended his life by drowning himself in the Ganges on hearing of the death of his uncle and benefactor, Mathana. According to the Tibetan author, Tarānatha, Ramapala reigned for 46 years, and this is corroborated by an inscription on an image of the Bodhisattva, Padmapāni, recording its dedication in the 42nd year of Ramapala's reign. Other records are an inscription on an image of Tara, now in the Indian Museum, recording its dedication in the second, and a manuscript copy of the Astasāhasrika Prajnaparamita, dated in the fifteenth year of the reign. One of his chief ministers was Bodhideva, son of Yogadeva, who served in the same capacity under Vighrahapala III and father of Vaidyadeva, the great minister of Ramapala's son and successor, Kumārapala.

Rāmapala's eldest son, Rajyapala, seems to have predeceased him, and he was succeeded by his second son, Kumārapala. This succession is briefly referred to in the Ramacarita, but the chief authority for Kumārapala's reign is the important copper-plate grant of Vaidyadeva, discovered in the village of Kamauli near Benares in 1892. This Vaidyadeva, as already mentioned, was son of Bodhideva, minister to Ramapala, and grandson of Yogadeva, who filled the same post under Vighrahapala III, and it is interesting to find the office of minister under the Pala Kings hereditary in a family at this period, as the Badal pillar inscription shows it to have been, in the Miara family, some three centuries before. Vaidyadeva's family would seem to have been ousted from office during the brief and troubled reigns of Mahipala II and his successor, Surapala, as they are not mentioned in the Kamauli grant. It is there stated that the name of Vaidyadeva's mother

was Pralāpa Devi, and that she was a lady of great beauty, as well as moral excellence. There is an allusion to a naval victory gained by him to the South of Bengal, after which, it is said, he was deputed by Kumarapāla to punish one Timgyadeva, the ruler of an eastern country, who had become disaffected, and whose territory was promised to the minister as his reward. The grant is dated from a place called Hansakonchi and records the gift to a Varendra brahman named Somanatha of land in the grāma of Vadamandara Visaya of Vada, Kamarupa Mandala, Praggiyotisha Bhukti. From this it may be inferred that Timgya's country was some part of what is now Assam, and that, after defeating and expelling him, Vaidyadera ruled that country in his place, as a feudatory chief under the Pala King. How the grant found its way to Benares we do not know, but it is likely that the grantee, or some of his descendants, may have migrated there, and kept the document among the family archives.

Nothing else is known about the reign of Kumarapala. We learn from the Ramacarita, and also from the Manahali grant, that he was succeeded by his infant son, Gopāla III, who appears to have reigned a very short time, and to have met his death at the hand of an enemy.

F. J. MONAHAN,

The 31st July 1920

(To be continued.)

Correspondence of Richard Edwards—III.

[Continued.]

EDITED BY LT.-COL. SIR RICHARD CARNAC TEMPLE, BART., C.B., C.I.E.

LETTER CXXI.

Edmund Bugden to Richard Edwards.

(O.C. 3830.)

Bugly 16th August 1673.

Mr Richard Edwards

Respected friend

By the bearers Gasse and Jamwood (1) I have sent your Lace (2) [... ..] 1 pece containing 9½ (3) which stands you in 6½ rup for which credit my account I pray; hear from Ballasore the Longboate arrived safe, (4) but no shippes arrived the 3d currant.

[I send] a parcell of China Ware to dispose [?] of. If you can] dispose amongst your Mogull freinds [illegible] in which you'll doe mee a Curtesie, so have sent them now in a basket. One dish of each sort, that if have encouragement from you, shall trouble you with what quantity you desire, so pray by first oppertunity advise me their prizes [of] disp[osal and] oblige him that is

Your assured friend to serve you

EDMD. BUGDEN.

Paper is very deare yet.

Sent you in a Basket

Painted Plates	8 [as.]
White plate	4
do. litle painted	4
lesser sort	4
bowles	7
Cup	1

1 | 12

[Endorsed]

To Mr Richard Edwards

Merchant In [Cassumbazar]

1. Gasse is probably *gaz* Ghoshy, a common Bengali Hindu name. Jamwood is probably the writer's error for Mammood (Mahmūd), the name of a Musalman bearer.

2. See Letter CXIX.

3. 'Covada' (*covada*, cubit, ell) appears to be meant.

4. See Letter CXIX.

LETTER CXXII.

Edmund Bugden to Richard Edwards.

(O.C. 3839.)

Hugly 25th August 73.

Mr Richard Edwards

Yours of the 20th currant received by Mr. Littleton with A Pair of Slippers, for which returne you hearty thanks; they fit me very well.

I hope now ere this you have received the 240 ru. due from mee of Mr. Vincent,⁽¹⁾ and your Laceing for a Cott, ⁽²⁾ for hear by Mr Littleton the boate was arrived (I sent it [?] at Mollna) ⁽³⁾. At present have not elce to advise. With myne and Wifes kinde respects to you.

I remain

Your Assured friend to command
EDMD. BUGDEN.

[Endorsed]

Mr Richard Edwards

Merchant In [Cassumbazar]

LETTER CXXIII.

Edmund Bugden to Richard Edwards. (4)

(O.C. 3847.)

Hugly 5th 7ber 1673

[Mr Richard] Edwards

[Respected fre[ind]

Sir

[Yours] of the 3rd august received the 2d of this month [... ..] glad [... ..] and you'le endeavour it's sale. The prizes of each sort here is annexed at the bottom of the letter.

I have now desired Mr Vincent to pay you [Rs.] 240,⁽⁵⁾ and He send him such a summe by first oppertunity [... ..] is here, and I dare almost beel[iev]e is true [... ..] so [?hops you'le] bold mee excused for not enlargeing, but assure your selfe I am

Your reall freind to command
EDMD. BUGDEN. (6)

1. See Letter CXIX.

2. *Khat*, Indian bedstead. See Letter XXII.3. *Maldā*.

4. This letter is badly damaged and part of it is illegible.

5. See Letters CXIX, CXXII.

6. The list of goods which follows and the endorsement are illegible.

LETTER CXXIV.

Samuel Hervey to Richard Edwards.

(O.C. 3851.)

Hundiall,* 7ber 14. 1673.

Mr R. Edwards

Respected friend.

I have yours of the 15th past, and by our boat the string you sent me, (1) for which I thanke you kindly. Pray by this peon, (2) if your podars death has not slayne the Smith too, (3) send the Vice and of each the Cost. as I shall hereafter in all things more or lesse to you.

Course Cloth I thinke I shall not now want, our remaynes not commeing in as I expected. I have Mr Knipes and J. Wallers. (4) To the former pray say I shall, as he desires, debit him for gr. 12a. made good to Mr Elwes, Account Mr Naylor; (5) to the later that if his pepper had come, I would have sould it as well as I could for him.

I am

Your Assured friend and servant to

my powe[r]

SA HERVY

Sick in this place [r] o tymes worse then Decca
[Endorsed]

To Mr Richard Edwards

Merchant in Cassumbuzar

* Hariyāl in Pabna District about 80 miles N. W. of Dacca.

1. "Strings for baggs for my Slippert" See Letter CIV.

2. Messenger. See Letter XXX.

3. An allusion to the death of Raghu, the Company's *poddar* (cashkeeper) at Kāimbāzār. For a full account of the incident and the troubles arising from it, see *Diaries of Streynsham Master*, ed. Temple, I. 142-145.

4. The word 'letters' seems to be omitted. For a notice of George Knipe, who arrived in India in August 1671, see *infra*, Letter CXXXVII. John Waller apparently came to Bengal without the Company's consent, for in their letter to Hāglī of the 23rd December 1671, the Court made enquiries as to how he got to India and what were his capabilities. The answer appears to have been satisfactory, as by a letter of the 18th December 1675, he was "entertained writer in the Bay." But there is no further mention of him, nor does his name appear in any list of the Bengal servants. See *Letter Book*, 5. 155, 386.

5. Robert Elwes (for whom see Letter I.) and John Naylor (to be noticed with the letters for 1675).

LETTER CXXV.

John Smith to Richard Edwards.

(O.C. 386o.)

[Balasor 27th September 1673.]

[Mr] Richard Edwards

Esteemed freind

Yours of date 14th August Received 28th do. Thank you for your promise to send my things. Pray excuse me that I did not send you 12 Bottles Canary. I find shall now have greater occasion for it my Self then expected, the ships not ariving. [?None are] come here this yeare, tho' Ten Saile are on [?the Coast] and are by order to depart thence 10th this month. I am sorry I cannot Serve you in provideing what you ordered; had the shipp arived, should Readyly have done it.

Mr Hall is arived (1) with 3 more of the Companys Servants. The Company this yeare writt noe Generall (2) to the Bay, and from Fort St. George they have omitted to send Copy of their letter [illegible]. Wee heare the factors in Bangall are [* * * *] Mr Her[ris] (3) is ordered 3d. at the Fort.

[O] ma binng qid maw idp mru W: H: amaw planu ew [1]md lnu riw einub ix aq Ziorz pi uwkkm elwr Ziw msidp qp, adbp zi plnidzl ydokc. O bdttibw E. K. wftwkpb O: K: nwaidw Xnia Tmpparm mru mkkinuorahq eoh mkp, elwr uipl mrg plorz or op blmh mudobe qid (4).

Suppose long ere now you have Received your Eur[ope] letters with you[r] good news (5). I spake to Mr B[illegible] and [illegible] you saw it. It hath bin cracked in the Ba[7ie] and mended againe, therefore dare not medle with it.

Mrs Clavell departed this Life the 20th Current or thereabout (6).

1. See Letter CXV.

2. General letter.

3. Edward Herries (Herris or Harris), elected factor in 1661, one of the Council at Fort St. George. See *Diaries of Steynsham Master*, ed. Temple, II 113a.

4. This cipher is the same as that employed in Letters LXXXV and CXI, but Smith has made two mistakes. He writes Tmpparm for Tmpparm (Pattana) and mudobe for mudobw (advise).

The translation of the above paragraph is—"[I] am Sorry you are out and E. L. made third. We hav had noe words of my going to Orissa; when goe about it, must go through quick. I suppose W. C. expects J. C. remove from Pattana and accordingly will act; when doth say thing in it shal advise you."

By E. L., Smith means Edward Littleton who, though junior to Edwards in standing by three years, had recently been placed above him at Kālimbāzār. W. C. and J. C. stand for Walter Clavell, Chief of the Company's affairs in Bengal, and Job Charnock, head of Patna Factory.

5. What the news was does not appear.

6. This was Walter Clavell's first wife, Prudence. See Letter XXXVII.

Pardon my Seldome writeing, it being hard here to get news of a Cossets (1) goeing.

I Rest

Your Assured [sic] freind and Servant
JOHN SMITH

[B]allasore Sept. 27th 1673.

[No endorsement]

LETTER CXXVI.

George White to Richard Edwards.

(O.C. 3862).

[George White—additional note.

Since the publication of Letter XXIV, with which appeared a notice of George White, further particulars have come to light regarding his later years, especially in connection with his voyage to India in the interloping ship *Henry* in 1693-95.

From the *Bombay Factory Records*, preserved at the India Office, it appears that White reached Swally Road in the *Henry*, commanded by Captain Hudson, in January 1694, and immediately set about obtaining a cargo, endeavouring to ingratiate himself with the Muhammadan Governor of Surat by declaring he was sent out by "gentlemen of quality and Eminent Merchants of the City of London, and that his Chief Errand" was "to informe himself of the past actions and present circumstances of the Company in order to an effectuall application of what is amiss."

Sir John Gayer, the Company's President at Bombay, did all in his power to oppose the intruders. He wrote to the Governor stating that the *Henry* was only licensed to go to Madeira "and to no other place," and that White's claim to enquire into the Company's affairs was "a very high piece of arrogance." In consequence of these representations, a portion of the *Henry's* treasure, Rs. 300,000, was seized by the Mughal officers on behalf of the Emperor Aurangzeb, and White set out for Persia to try his fortune there. Losing his passage, he sailed down the Malabar Coast to Kärwâr, where he arrived on the 25th July. Here he tried to obtain a cargo of pepper, but was hindered by Jacob Uphill, the Company's Agent, and so went on to Rajapur to "Carreene" the ship and "stop her leake."

In October 1694 the *Henry* was again in Swally Road and every effort was made by Gayer to induce the Governor "to put a stop" on her and so detain her until the arrival of the Company's ships from England.

1. *Kârid*, messenger. See Letters, V. XXX, XXXII, LXVII.

White himself, venturing to come to Surat, was seized and confined. He promised that if he were set free he would "beg pardon for coming out" and agree never to return. William Annesley, the Company's President of Surat, retorted (on the 6th November) that such a promise was no satisfaction for the "injuries" he had worked on "the Right Honble Company in England by his Tongue and Pen, by bringing a Ship and Cargo of Goods hither, abusing, disgracing and Discrediting them here as at home, Leaving no stone unturned to injure us all, no expedient untried, tho' never so base, false and malicious, and should wee consent after this he should escape scot free."

On the 2nd December White managed to evade his guard and reach his own ship in Swally Road, whence he wrote to the Muhammadan Governor making out a case for himself and calling the Company's servants "theives and Traitors." A strict watch was kept on the *Henry* by the Company's officials, but the general opinion was that she was too unseaworthy to make the voyage to England.

On the 1st January 1695 the *Thomas* arrived at Bombay from England, bringing news of an "accomodation" between the Company and the "Proprietors" of the *Henry*. Then ensued much correspondence with White, who refused to have his ship surveyed. Sir John Gayer endeavoured to persuade him to transfer what cargo he had obtained to the *Thomas*, but he refused, whereupon a protest was lodged against him for risking the property of his employers. Eventually, the *Henry* sailed for England on the 21st January 1695 in an "ill condition."

The connection of George White with the New Company from 1698 to 1701 has been already noted (*ante*, Letter XXIV). The next reference to him that has been discovered is in 1702/3. In a list of private letters written and received at Bombay at that date is a note of a letter "To Mr George White."

Seven years later, a Mr George White, Supercargo of the *John and Eliabeth*, who "had been indisposed about 5 or 6 days," died at Bombay on the 14th June, but at present I have no grounds for identifying him with the subject of this notice.

See *Factory Records, Bombay*, vols. 10, 11, 20, 21; *Bombay Public Proceedings*, Range 341, vol. 3; O.C. 8170.]

Worthy Freind

I onely send this to acknowledge the Receipt and Returne you thanks for your kind letter of 15 Aprill and to assure you that at my Arivall at Metchlepatam, whether I am suddenly intended, I will Use all dilligent care in the Conserne you have Recommended to me, and give you a perfect Account

by the next conveyance of all Relateing thereto, when I allsoe hope I shall have tyme more at large to tell you how much I am

Sir, Your Affectionate Freind and Servant

GEO: WHITE

Fort St. George

Sept. 30. 1673.

[Endorsed]

To Mr Richard Edwards

Merchant In Cassumburar

LETTER CXXVII

Samuel Hervey to Richard Edwards.

(O. C. 3863).

Decca September 30. 1673.

[Mr] Richard Edwards

Respected friend

To yours of the 22d instant, I am sorry for the Dutch news that they here Glory in (1) and Vanden hensell (2) told in the Durbar, (3) but they are a sort of puppys that [illegible] you'll have a [new] Chiefe (4) shortly; the foole looks already as big as a muddy stinking greasy steer and swells like a bag pipe at the thoughts thereof, which in their owne opinions would last longer then their next advices. And now I thinke out, pray send me my Vice. (5) Herewith goe your Armletts; (6) at 15r. 8a. you'll make the thing soe fine, (7) whilst I can't Perswade pego (8) to stand to it. The Divell and alls in Decca waters.

A Mulmull (9) No. 49. 2r. 8a., a Tangeeb (10) No. 2, 8r. 10a., 2 Cossaes (11) 8r. 8a. each, of which take your Choice and give George (12) [the] other

(1) News of the scattering of the English squadron (under Prince Rupert and the Comte D'Estrees) by the Dutch, in May 1673, could not have reached India at the date of this letter. The Dutch factors were probably still pluming themselves on the result of the battle of Southwold Bay (See Letter XCV) which they claimed as a victory.

(2) Perhaps identical with the "Stgr. Fensell" of the *Diaries of Streynsham Master* (ed. Temple, II. 240), who ranked next to Heer Vuurburg, Chief of the Dutch in Bengal in 1679.

(3) The Mughal Court, *Darbar*, at Decca.

(4) The new "Chiefe" of the Dutch Factory at Kāshimbāzār was probably Justinus Wjens, who died there in 1676 and was succeeded by Matthens Berckmān. See *Diaries of Streynsham Master*, ed. Temple, II. 287n.

(5) See Letter CXXIV.

(6) By "Armletts" the writer means *bāzibānd*, an ornament for the upper arm usually of metal.

(7) By this expression Hervey seems to imply "make an excellent bargain."

(8) Perhaps for Phagā or Phagū, the name of a Hindu trader.

(9) *Malmal*, muslin. See Letters LXXXI, XCIV, XCVI.

(10) *Tangeeb*, fine muslin. See Letters XV, XXI, LXXVII.

(11) *Khāroz*, fine muslin. See Letter VI.

(12) George Peacock. Letter LXXXIV.

and his fine Kease (1) [illegible]. Besides all Course cloth [is] deare here. Ill pick out some shortly for you of all Sorts, for I have about 200 peeces by me.

Your Assured loving friend to serve you
SA: HERVY

[P.S. illegible]

[Endorsed]

To Mr Richard Edwards
Merchant in Cassumbuzar.

LETTER CXXVIII.

George Peacock to Richard Edwards.

(O.C. 3895).

Hugly the 14th November [1673].

Mr Richard Edwards

Esteemed Friend

I am hartily sorry that I could not answer yours off the 10 July and the other of the 20th August, having been long very sicke, soe that was forst through weaknesse to keep my bed for a long time; but I thanke God I am now prety well recovered, and it was about 7 day [5] since that I have ventured abroad.

The 240 rups. have paid to Mr Bugden(2) severall months since, which hope you have received long before this, likewise take notis of the 13 rup. for cleaning them you have Cr. (3) The Collobotty (4) have received, which you advise will not off with you.

Coper, Tinn and Toothnague (5) I have upwards of 2000 rups, but shall not send any soe far abroad as to Siddullapooore (6) to sell for Tinne, when as I can sell here for ready mony at lru. lesse then you mention its worth at that place for tinne, Therefor shall not trouble you with any unlesse it will bare a better Price.

The 2 paire slipers by the former have received, and 2 paire more of Mr Littleton, (7) but have not any left, therefore desire that you would send

(1) Kenney. See Letter CXX.

(2) See Letter CXII.

(3) Credited me. See Letter CXII.

(4) *Kalibattin*. See Letter CXII.

(5) *Tulenaga*, spelter. See Letters C, CVII.

(6) Sa' adu' llapur, in Rangpur District, Bengal.

(7) See Letter CXII.

me some more. I alsoe have sent you 6 paire shoes and 7 paire slippers which youll receive of Mr Marshall, (1) but if you should want more, write before hand, being as much trouble to gett them as you have att Cassumbuzar, which is all at present from

Your assured Loveing Friend to serve you

GEO: PEACOCKE

[Endorsed]

To Mr Richard Edwards
Merchant In Cassumbuzar

LETTER CXXIX.

John Smith to Richard Edwards.

(O. C. 3927).

Hugly Garden Janry. 13th 1673/4.

Mr Richard Edwards
Esteemed Freind

Its now Long since I heard from you [and] hope ere long in Cassambuzar to enquire of you the reason. In the inter[im] this is to acquaint you that I have bought of Mr Bugden a Patarra(2) of your Ophium for 200 Rupees and] shall at our me[eting] accompt with you for it. I hav[e had] small i[n]cour[agement] heatherto to trade out of Bengall, yet doe ad[venture once] more, and have sent this Ophium with other [?goods].

Mr Mohun (3) hath Lost half of what I sent h[im] and will not deliver the other half without a discharge for the whole, soe that I feare I shall have 8000 Rupees ly dead till his, or both our arrivalls in England. Heres now not much goods to bee had and Little trade stirring of any sort; what is, the Dutch keep to them selves, it being their harvest now.

I refer other things to our meeting and nowe [?rest]

Your Reall Freind [to serve] you

JOHN [SMITH]

Pray get made for mee a good Rapier Belt wraught.

Id. J: SMITH

[Endorsed]

To Mr Richard Edwards
Merchant In Cassumbuzar.

1. For John Marshall see Letter XXXII.
2. Hind. *patar*, Skr. *patra*, a vessel, jar, pot.
3. Richard Mohun, Chief at Masulipatam.

LETTER CXXX.

Thomas Pace to Richard Edwards.

(O. C. 3935).

Ballasore January 21 : 1673/4.

Mr Richard Edwards

Esteemed Freind

Your letter by the Guala(1) I received, and this being the first direct conveyance, I layd hold of it to Assure you that I Am Really Affected with your melancholly, And Could only, On the Account of Sympathy with you (did not my temper incline me to it), be So too. My distemper, Although it has [? finished] its more Open and Vyolent Assaults, even to the hazarding of my Life, yet will it not leave of Clandestinely [to di]sturb my Ease and Quiet, I Enjoying At this time Strength of body, but with the Continuance of my Looseness.

I Could not, as I would have wished, Come to hugly, yet having here got so much the mastery Of my illness, I hope in time the totall Victory.

The quarter Cask of Arack Mr Clavell took, he has since Credited me for, But I hope you have Received Another by Mr Nayler(2) with the Advice of its Content. I would desire you Suddenly (if possible) to Returne the Cask, by Reason [it] was borrowed.

[O]f the things you provided for me at Hugly I have received Part of the Sugar to the Amount of about 30 Ser, but [no] Barly.(3) Sugar I have Got Another [? ba]lc. [s]o I shall not need Any this year. Barly, if very good, I would desire 1 or 2 rups. worth, and Also $\frac{1}{2}$ A Corge of Lungees,(4) $\frac{1}{2}$ fine, $\frac{1}{2}$ course, not Silk, for whose procury you may Engage Some One at Hugly, I having no One to trouble there About it, As Also 3 or 4 breeches strings and 2 or 3 larger for A Gowne: As Also Enough of that red Sort of Curtaine Stoffe with A streit Stripe not Crost,(5) to make A pair of Curtelins. What of these Are procurable, I desire by the first Opportunity.

I wish the times were so that there might be An Occasion of A more brisk Correspondence. I Cannot therefore blame Any neglect of yours in writing, Since there are not reasons for it Sufficient to Induce any one.

1. Guala, palanquin-bearer.

2. John Naylor. See Letter XCIV.

3. See Letter XCIII.

4. A score of lincloths.

5. By "crost" Pace means checked stuff with the lines forming squares.

However, I [sh]oul[d b]e Exceeding glad to Heare now and then of your welfare, and you shall be [s]ure not to have Any failure from

Your Really Obliged freind

THO: PACE

Pray Remember me to Mr Knipe.

[Endorsed]

To Mr Richard Edwards
Merchant In Cassambazar.

LETTER CXXXI.

John Billingsley to Richard Edwards.

(O. C. 3936).

Ballasore the 28th January 1673/4.

[Mr Richard] Edwards

[Esteeme]d Friend

I make bould to trouble you with a line or two, desiring you to advice mee how you doe, and how squaires goe with you.⁽¹⁾ I doubt they are not very pleasing to you because of your long silence, nor Indeed nether of us has any reason to bee contented to bee soe long in the Countrey and still to bee kept under every favoured of the great ones. Pray God send better times that we may contente our s[el]fes in seing of our friends in old England.

I must desire you to doe me the favour as to acquaint mee whether or noe you gaive any mony to my wenches when you were here, for I have bin a looser of a great deale; and finding that one of my slaves has laid out Severall Rupees, and when she was exammined, she said that you gaive it to her. Is all at present, but desire you to advise me assoone as you can. Soe with mine and my wifes servire presented to you, soe remaine

Your assured Loving Friend to Serve you

JOHN BILLINGSLEY

[Endorsed]

To Mr Richard Edwards
Merchant In Cassumbuzar

1. This expression, now obsolete, was common in the 17th century, meaning "how things go."

LETTER CXXXII.

John Smith to Richard Edwards.

(O.C. 3937).

Hugly February 13th: 1673/4.

Mr Richard Edwards

Esteemed Good Freind

Yours by Mr Reade I received Sunday night, and since have Received the Chest and two dollars. For your care, thank you. Am sorry I could not goe [to] Cassambazar as intended, nor your occasions permitt of your coming to Hugly. Beleive Mr Clavell and I shall be gone fo Ballasore before your Returne from the Spaw, (1) but hope our Stay will not bee Long.

Pray Remember by next to send shakespeare. I shall ad noe more, save tender of my Kind Respects, and to tell you that I assuredly am

Your Reall freind to Serve you

JOHN SMITH

[Endorsed]

To Mr Richard Edwards

Mer chant I[n] C[assumbazar]

LETTER CXXXIII.

Edward Reade to Richard Edwards.

(O.C. 3941).

Hugly Febry. 25th. 1673/4

[Mr] Richard Edwards

[?Honoured and] esteemed friend

Last night received yours of the 19th Current with the booke, [and] if I had [?cert]ainely knowne had bin in your hands, it might have remained [?so], but I was affrayd it was lost, being Mr Clavels, only lent me [... ..]. My w[ife] gives you many thanks for your endeavours about the p[er] [illegible] (2) and doubts not but if it bee to bee done, you will effect it; and if wee can serve you, assure your Selfe all readiness.

1. The Spa, as we learn from the endorsement of Letter CXXXVI was "Bucklesore," i. e., Balreswar in Birbhūm District, about 30 miles from Kāsimbāsar, where there is a group of hot sulphur springs. The allusions in the text and in Letter CXXXVII, *infra*, are especially interesting as they are the only known references to this health resort of the English in Bengal in the 17th century.

2. The illegible passage probably refers to the piece of stuff ordered by Mrs Reade in Letter XC.

I doe intend to send you a quart of powder Per first boate and [?wish] you good sport with it.

With both our kind respects to you and to all our friends with you,

I remaine

Your friend and Servant

ED: READE.

[On reverse]

not a covet (1) of gold and Silver lace to bee had in Hugly;
if procureable, you shoud not faile of it.

[Endorsed]

[To M]^r Richard Edwards

Merchant [in] Cassumbuzar

LETTER CXXXIV.

John Smith to Richard Edwards.

(O.C. 3942.)

Hugly Feb: 28th: 1673/74.

Mr Richard Edwards

Respected freind

Yours 4 current, I received by Mr Reade, but to this day have not seen that you promised should follow in three or four days. Suppose you approve of my takeing your Ophium. Pray make hast with belt,(2) I haveing now bought [a] horse, and all to(3) him and my self is Ready save that.

As I formerly advised you, wee are suddenly goeing to Ballasore, where to my power you shall find me

Your Assured freind Readyly and Really to serve you

JOHN SMITH

[Endorsed]

To Mr Richard Edwards

Merchant [in] Cassambuzar.]

(1) In modern English, "Not a yard."

(2) For Smith's purchase of Edwards's opium and his order for a "Rapier Belt," see Letter CXXXIX.

(3) Everything for.

LETTER CXXXV.

Samuel Hervy to Richard Edwards.

(O.C. 3943).

In Dec[ca, 8 March 1673]4.

[Mr Ri]chard Edwards

Respected friend

I am with yours of the [] and 18th past, with the latter I received your Enamell, which I will endeavour to dispose of the best I can, though a good part of what I had afore, when I expected payment, was Returnd me [ag]aine (a thing not unusuall here). I have my Agents of all sorts and yet I have not bin able to sell either swords, scarlett(1) or searge but once in 4 dayes buzzes(2) a fellow and g[iv]es me hopes.

I intend you some cloth and a Duputta.(3) I am sorry the Sañke(4) lyes by soe do[e]s Mr Clavells of 2 yeares here, but the Dutch brought the Divell and all.

Thanks fo[r] your news which will allwayes be wellcome, and likewise your Vice attempts,(5) wherewith I have the luck at last to be furnished here. I am going in 3 or 4 dayes to Hundiall.(6)

Your Assured Reall friend

SA. HERVY

[According to] Your letter I enquired for a Duputta; [there are] soe many sorts I know not [which yo]u m[ea]ne. Pray be playn and [say whet]her it be for the little one [- -] describe their use to me, [since Du]putta and Chuddur(7) differ [though of] same thickness and thinness.

[Endorsed]

[To] Mr Richard Edwards
Merchant in Casimbazar

March 8.

(1) Broadcloth. See Letters CIV, CVII.

(2) Buzzes, *ie.*, occupies.(3) Hind. *dopatta*; a piece of cloth of two breadths (double-width) a sheet.

(4) Sañk, conch-shell. See Letters CII, CVII and CXVIII.

(5) Endeavours to obtain a vice. See Letter CXXIV.

(6) Hariyál. See Letter CXXIV.

(7) Pers. *chadar* (Hind. *chadar*), a sheet. The difference between *chadar* and *dopatta* appears to have been that the *chadar* was of a single breadth and the *dopatta* of a double breadth, the one not being necessarily larger than the other, both reaching from head to foot.

LETTER CXXXVI.

George Knipe to Richard Edwards.

(O.C. 3945.)

[George Knipe belonged to a family, two members of which had already been connected with the East India Company in the early part of the 17th century. Edward Knipe was a factor at Surat and Ahmadābād from 1630 to 1634, then joined Courteen's Association as a merchant and sailed in Weddell's Expedition to India and China, 1635-39, again took service under the E. I. Co., 1642-48, and finally made a third voyage to India as part owner of the *Aleppo Merchant* in 1655. Richard Knipe was also a servant of the E. I. Co., and was employed at Pegu, under the orders of the Council at Fort St. George in 1650.

George Knipe, the subject of this notice, was the son of Edward Knipe of Chelsea, a London Merchant. It may be that this Edward Knipe is identical with the Company's servant mentioned above and also with the Edward Knipe of Ember Court, Thames Ditton, who died in 1678, but the supposition rests on no solid foundation, and the matter must be left undecided until further research brings more evidence to light.

George Knipe was elected writer "for the Coast and Bay" on the 3rd November 1670, his securities being his father and his uncle, Edward Watts, also a London Merchant. He reached India on the 19th August 1671, and was employed at Fort St. George for about a year. Then he was sent to Bengal, and early in 1673 was stationed at Kāsimbāzār under Edwards. In 1676, at the date of Streynsham Master's visit of inspection to Bengal, Knipe was at Hūgli and was sent by Master to search the Company's sloops for runaway Dutch seamen whom the Dutch officials accused the English of harbouring. At this time Knipe ranked 8th "in the Bay," and in October 1676 he "sealed new indentures" as a Factor, nominating his father and his uncle securities for £2,000. In September 1677 he succeeded Edwards as warehousekeeper at Kāsimbāzār. Three months later, on the 27th December, he was "intermarried with Mrs Mary Hollingshead by Mr Thomas Collins," a writer at Kāsimbāzār, "according to the forme sett downe in the Booke of Common Prayer."

In 1677 and 1678 Knipe spent some time at Rājmahāl supervising the coining of the Company's bullion at the Mughal mint. In August 1678, after his return to Kāsimbāzār, he was taken "very ill of a flux [dysentery] and here by disabled for his employment at present." On the 5th September, the Kāsimbāzār Diary records that "Mr George Knipe being very weak and Judgeing the number of his dayes to be near accomplisshed, made his last will and testament, In which he made his wife Mrs Mary Knipe, sole Executrix,

giving to her $\frac{7}{16}$ parts of his estate, and to his Child or Children of which She was now bigge $\frac{7}{16}$ parts of his estate, and the remains, $\frac{2}{16}$ parts of his estate, to his daughter Rebecca Knipe begotten by a former Venter."

On the 6th September 1678, "About 9 of the Clock in the Evening, Mr George Knipe departed this life." On the following day, "Towards the Evening," was "interred the Corps of Mr Knipe." On the 25th September his posthumous son was born, and on the 21st October, Mrs Knipe, "being very ill, and not finding any remedy here, thought convenient to repaire to Hugly to get Some assistance there, and desired Mr Nailor might accompany her, which was granted; they departed about 8 of the Clocke at night." The change was beneficial, and on the 17th December, Mrs Knipe returned to Kāsimbāzār "having in a measure recovered her health." On the 26th February 1679 her son was baptised by the Reverend John Evans. Shortly after, Mary Knipe paid another visit to Hugli and again returned to Kāsimbāzār on the 27th July.

In November 1679 Streyntsham Master, now Agent and Governor at Fort St. George, who was a second time inspecting the Bengal Factories, arrived at Kāsimbāzār. In his Diary, under date the 4th December, is the following entry: "The Widdow of Mr George Knipe desireing leave to build a Tomb over her Husbands corps upon the Banke of the river, it was granted." The latest reference to Mary Knipe is on the 18th December 1679: "The widdow Knipe with her family departed hence [Kāsimbāzār] this evening in order to her repaire to England; Mrs Naylor went with her to Hugly; upon their desire John Ellis was permitted to accompany and convoy them to Hugly."

See *Court Book*, vol. 27; Sainsbury, *Court Minutes of the E. I. Co.*, 1640-1655; O.C. 2200, 2537, 3575; *Factory Records, Hugli*, vols. 1 and 4, *Kasimbazar*, vol. 1; *Diaries of Streyntsham Master*, ed. Temple; *Travels of Peter Mundy*, ed. Temple, vols. I and III; *P. C. C. Wills*, 5 Reeve.]

Cassumbuzar

le 10th. March 1673/4.

Mr Edwards

Good Friend

This is onely to lett you know that all at home are well, and onely wishing for your comeing home,(1) being very lonely. Mr Cole(2) and

(1) To Kāsimbāzār.

(2) Robert Cole, the Company's chief dyer, who arrived in India in 1673 and was employed at Kāsimbāzār.

Richard(1) remember their love to you. Pray present mine to Mr Vincent and Mr Naylor,(2) being all at present from

Your true affectionate Friend

GEO. KNIPE

Mr Cole, &ca. presents their Services to Mr to Mr [*sic*] Vincent and Mr Naylor.

[Endorsed]

To Mr Richard Edwards
Merchant in Bucklesore (3).

LETTER CXXXVII.

George Knipe to Richard Edwards.

(O.C. 3946.)

Cassumbuzar le 12th. March 1673/4

Mr Richard Edwards

Respected friend

Your letter is come to hand, wherein am glad to heare you are arrived at Bucklesore(4) and sory that your expectations should be so frustrated. I with you wish you were at home, where I suppose punch would be more acceptable then stinking water; but now you have a time to repent for former iniquities. I hope it will doe feats.(5)

Your keg(6), I have received and have taken out of your Escretore your Sash,(7) which I have herewith sent you. I see you are resolved to cutt of your hair, which in my mind is a great deal of pitty.

As to our shee home, I write you the 10 Current. The white Shases(8) you write for, I have sent to Nehaulchund(9) for, but am afraed shall not have them time enough to send herewith. This is all that of fresh at present from

Your reall Affectionate friend

GEO: K[NIPE]

(1) Richard Moseley, also a dyer in the Company's service, will be noticed later on.

(2) Matthias Vincent and John Naylor had evidently accompanied Edwards to the "Spaw."
See Letter CXXXII.

(3) Bakreswar.

(4) See Letter CXXXII.

(5) Work wonders

(6) Of arrack.

(7) *Shash*, turban. See Letter XCVI.

(8) An error for "Shashes," turban-cloths. See the first postscript.

(9) Nehal Chand, some Hindu merchant.

Per next opportunity shall send you Shashes.

Id. G. K.

Mr Cole, &ca. remembers their love to you.
Your Goos hath gott [?] yong ones.

Id. G. K.

[Pray] remember with the rest my services to Mr Vincent and
Mr Nayler.

[Endorsed]

To Mr Richard Edwards
Merchant in Bucklesore

LETTER CXXXVIII.

Thomas Pace to Richard Edwards.

(O.C. 3956).

Ballasore March 29 : 1674

Mr Richard Edwards

Loveing freind

My last by Mr Peachee(1) I Suppose you have received. Although I have not As yet had any one from you in Answer. This therefore to reintentreat your procuring and dispe[eding] those things I in my l[etter requested].(2) Only As to the Curtai[n] stuff, [if it] be not yet provided, that the Colour be Altogether white. Lungees (if already be not). (3) you may procure So far of George Heron(4) to provide in and dispeed from Hugly, whom had I not before writt to you, I should have desired to have done it, knowing it might have been Some trouble to you, it being not to be done by you without A proxy.

This At present, wishing you All health and Content, is all; the Packet being just making up Caused me to hasten, who Am

Your reall Affectionate freind

THO : PACE

[Endorsed]

To M[r] Richard Edwards
Merchant in Cassambazar

(1) Jeremy Peachey, writer, who arrived in India in June 1673. He will be noticed, later on.

(2) See Letter CXXX.

(3) " Provided " seems to be omitted.

(4) One of the Company's pilots in the Hugli River. He will be noticed later on.

LETTER CXXXIX.

Samuel Bullivant to Richard Edwards.

(O.C. 3961).

Singee(1) May 7th. 1674

Mr Richard Edwards

Respected Freind

It is now some time since have had any Letter from you or sent any to you. Being in hopes and expectation of the Returne of my small adventure on the Petre boates occasioned my silence untill now ; but they being arrived some time since and no newes of any thing for mee, occasions you the trouble of these to desire you to send mee word Per Primo if disposed of or yet remains unsold.

You may please to Remember in the letter I sent with it(2) I desired you to take the Primo markt, if any reasonable proffitt offerd, and send its Returne in what you judged most proffittable by the first boates, by reason the money I bought the things withall being taken up at interest (my owne goods, I brought with mee Remaining yet unsold on my hands), so that the greatest of my gaines will be eaten up by that, it being now 7 Months since I sent it, a long time, and these fellowes here in Pattana, shabby and poor Rouges, shamelessly dan mee for the money ; so that had it not been for that, I had long since seen you (having Mr Clavells licence to come downe, and indeed being heartily weary of this place ; but now in a Month or 2 more our boates with Petre will bee coming downe, and therefore resolve now to stay for them, being unwilling to make a Particular charge), my resolutions at present being not to Returne in hast to this unfortunate Countrey, God sending mee well settled in the worst place in Bengall, I having gained nothing since my coming hither save sickness and Vexations; and my troubles are something mor[e], by reason am forced to stay here on the account of that advent[ure] sent downe.

Pray favour mee with a line or two Per Primo oportunity. I long to see you, untill when, with my due Respects to Mr Vincent, Mr Marshall, Mr E. L., etca., freinds with you, Remaine

Your reall freind and servant

SAM: BULLIVANT

(1) Singhiya. See Letters XLV, LXXXIII, XCVI.

(2) The letter alluded to is not extant. There is no communication from Bullivant among the India Office Records between 12th March 1672/3. (See Letter XCV) and 7th May 1674.

P.S. Pray tell Mr E. L., I received both his Letters and wish him much joy and happiness of his young daughter,(1) and beg his pardon for not writing to him by this, the Cossid being just going.

Idem. S. B.

[Endorsed]

For Mr Richard Edwards
Merchant in Cassimbuzar

LETTER CXL.

John Smith to Richard Edwards.

(O.C. 3964).

Ballasore May 13th. 1674.

Mr Richard Edwards
good freind

Its a long time since I have had a word from you. I know not whether want of time or some misunderstanding betwixt us may cause it. In this pray bee free with mee as I should with you in Like case.

O Lmdw wru aq Uwkkm mkkiatpb mru ma tnkwuor2 Xmpplwn ; ix opb bdkkwbbw blmhli mudobw elwr crie aq bwhx (2).

Pray Remember my belt.(3) With tender of my kind respects,

I rest

Your assured friend to serve you

JOHN SMITH

[Endorsed]

To Mr Richard Edwards
Merchu in Cassumbu[zar]

(1) Bullivant is congratulating Edward Littleton on the birth of his elder daughter, Jane Hugliana. See the notice of Littleton, Letter LXXXVII.

(2) For previous examples of the cipher employed by Smith, see Letters LXXXV, CXI, CXXV. The above sentence reads—"I have end[ad] my Decca accounts and am proceeding farther; of its success shall advise when know my self." This is a veiled reference to Smith's attempts to extricate himself from the charges of fraud brought against him while Chief at Daeca. See Letter II.

(3) See Letters CXXIX, CXXXIV.

[To be continued].

The Jesuits on Pegu at the end of the XVIth Century.⁽¹⁾

TRANSLATED FROM THE FRENCH AND ANNOTATED BY THE
REV. A. SAULIÈRE, S. J.

[Page 612.] *Of the Kingdom of Pegu, once very prosperous and wealthy, and now reduced to a state of extreme want and misery.*

CHAPTER XXIII. (2)

THE Kingdom of Pegu which comes next after that of Bengala, stretches eastwards on the same sea-coast. Some believe it is the country which Holy Writ calls Ophir, (3) from which were brought to King David and his son Solomon great quantities of gold, precious stones and a most excellent and rare wood called in Holy Writ Thyine, (4) out of which were made the railings

Whether the Kingdom of Pegu is the country called Ophir in Holy Writ.

(1) Continuation of "A Missionary Tour in Bengal in 1578." Cf. *Bengal: Past & Present*, Vol. XIV, Part II, April-June 1917, Serial No. 23, pp. 147-158.

(2) The next chapter of du Jarric which deals with Malacca is also marked XXIII. Similar errors occur also in the pagination as will be noted below. Our translations are from du Jarric, French edn., Vol. I, pp. 612-629.

(3) 3 Reg. 9 et 10; 1 Paral. 29 (Note of du Jarric). The references are to the Catholic Latin Bible. As the name and the arrangement of certain books do not always coincide with the Protestant Version, the corresponding passages of the R. V. are indicated. 3 Reg. 9 et 10, (tertius liber Regum capita 9 et 10), *i. e.*, III Kings 9 and 10, correspond to I Kings 9 and 10 in R. V. Verses 26-28 of chapter 9, Douay version, run as follows: "And King Solomon made a fleet in Aviongaber, which is Aflath on the shore of the Red Sea, in the land of Edom. And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and they brought thence to King Solomon four hundred and twenty talents of gold." In Chapter 10, verses 11 and 12, we read: "The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine-trees and precious stones, and the King made of the thyine-trees the rails of the house of the Lord, and of the king's house, and citterns and harps for singers; there was no such thyine-trees as these brought nor seen to this day."

1 Paral. 29 (primus liber Paralipomenon caput 29); R. V. I Chronicles 29. It is stated in verses 3 and 4 that David gave "of his own proper goods....three thousand talents of gold, of the gold of Ophir."

(4) Thyine wood (*xilon thuison*: lignum thyinum: *Thuja articulata*, Desf.) This is probably a wrong rendering of the Hebrew *almuggim*. In a parallel passage, II Paral. IX, 10, 11 (R. V. Chronicles 9, 10, 11) we find *algumim* instead of *almuggim*. According to certain commentators, the word *algum* is none other than the Malabar *valgum* or *valguka* which means *sandal-wood* (*Pterocarpus Santalina*, L.). The *v* being little used at the beginning of Hebrew nouns, *valgum* became *algum*, plural: *algumim*. The form *almug* (plur.: *almuggim*) would be the result of a transposition of letters. Vigouroux, *Dictionnaire de la Bible*, Paris, 1912, Vol. V, col. 1466. J. Hastings, *Dictionary of the Bible*, Vol. I, p. 63.

and balustrades of the temple and of the Royal Palace. Others, I know full well, opine that it [*i.e.*, Ophir] is the Kingdom of Soffala, or Manomotapa, of which, with God's help, we shall speak in the 3rd book; still others think it is Peru, because there are plenty of gold mines in those parts. But I deem more probable what Gaspar Varrerius (1) says in a book he has written on the country of Ophir, in which he proves with many arguments that it is the Golden Chersonesus, or rather all the country which extends from Pegu to Malacca and the Island of Sumatra, which, as we have stated in the first book, was, according to the opinion of some, formerly connected with the mainland. But I will not tarry to discuss the point. I shall simply state that this region abounds in gold, precious stones, very sweet-scented and rare woods, as sandal and eagle-wood, things which it is very difficult to find together [P. 613] in other places. It has also come to our knowledge, by the account of a French Franciscan called Father Bonfer (2), who spent about three years there trying to bring this people to the faith of Christ, that this nation, as far as he could ascertain, derived its origin from some exiled Jews, who, having been condemned by Solomon to serve in the gold mines which he had in Ophir, ultimately peopled all that country.

Moreover, the land is very fertile and produces plenty of grains and other food-stuffs. It is also watered by several rivers, one of which takes its source in a lake called Ciamay; and before reaching the sea it makes a circuit of one hundred and fifty [150] leagues. At certain times and seasons of the year that river overflows its banks like the Nile, watering in this way the neighbouring plain for at least thirty [30] leagues and giving to it a wonderful fertility. There

(1) With the books of reference at my disposal, I have been unable to identify Gaspar Varrerius.

(2) P. Marcellino da Civezza gives the following account of Father Bonfer, "In 1590, our Father Pietro Bonfer, a Frenchman and a religious of much learning and sanctity, attempted to convert them [*i.e.*, the Peguans]. He was accompanied by another learned and venerable Father, called Pietro Pascasio, who has left us an account of that mission. Father Bonfer, who was a doctor of the famous Paris University, began by applying himself to mastering the language, history, and religion of the country with the hope of succeeding more easily in converting that people. However, at the beginning, all his labours were practically fruitless. He then tried to win over one of the most famous Talapoins, thinking that, if he could succeed in drawing him to the faith, he might prove of great help to him. That man listened to him willingly and did not conceal his admiration for our faith, but in the end, he remained no less attached to his own, and saw no necessity to change it. This friendship, however, together with the great virtue which shone in him gained for the Father the veneration of all. So much so that the King himself invited him one day to visit a pagoda which he was erecting in honour of Buddha. The Father, while praising the material work, seized the opportunity to commend to him the Christian religion, but as he could not entertain any hope, he made up his mind to leave the country, and having returned to the monastery of Canaoor he ended there his life, leaving behind him the reputation of a saint."—*Cl. Storia Universale delle Missioni Francescane*, Libro VII, Parte III, p. 201.

are besides many other rivers which abound in fish. Now these water-courses as well as the tides afford great facility for traffic and for conveying from one place to another whatever commodities one may desire.

But the natives have been up to now very ungrateful for so many benefits which they have received from the liberality of their Creator and benefactor. For they not only ascribed the honour and worship due to Him to the Pagodas, or to put it more plainly, to the Devils, in the fashion of the other Pagans and Idolaters, but they were addicted to a number of sins, specially of lubricity, perpetrating the most villainous and heinous crimes against nature, without the least shame or confusion. So much so that one might apply to that nation what Holy Writ says of the inhabitants of Sodom, (1) that they were very wicked and very great sinners before God. It is no wonder therefore that they have been chastised in the way we shall relate hereafter. They also held most pernicious and dangerous errors which it will be good to set down here briefly, that Christians may know better what great boon they have received from God by being called to the faith, and that they may thereby be induced to help those poor benighted people, at least by praying that He be pleased to open their eyes.

So, those among them who profess to be more learned say that there is an infinite number of worlds which have succeeded one another from all eternity, and consequently [P. 614] they hold that there is an infinite number of gods: for they believe that to the change of worlds corresponds a change of gods. They say that in the present world there must be five gods, four of whom are already dead, (for they do not deem this derogatory to the divine nature). The last died about two thousand and eighty years ago; so that they are now without a god. They expect a new one after some years, and after his death, the present world will be destroyed by fire; then another will appear which will in like manner have its own special gods. These are the fancies on which they pin their faith. They place men on a level with the gods, provided they have been transformed before in all sorts of animals, aquatic, terrestrial, and aerial.

To those who pass from this life to the next, they assign three dwelling-places: they call the first 'Naxac' which is the place of torments; the second, 'Scuum,' is Paradise, which they represent somewhat as the Mohamedans; the last of all is named by them 'Niban,' which means the privation of all being, and, to put it in one word, an annihilation of the body as well as of the soul. According to them, the souls are for a time detained in the

(1) Gen. 13. (Note of de Farris). - "And the men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure." Genesis 13. 13.

two first places and then pass into different bodies as many times as is required to be thoroughly purified and cleansed of their sins; in short, until they deserve to be placed in the 'Niban,' that is, reduced to nothingness. These and similar beliefs are entertained by the people with such stubbornness that they think there is no other true doctrine in the world except that one, and they hold for certain that it is an abominable crime to lend one's ears to those who preach another law, even were it sent from heaven, and still worse is it to believe in it and embrace it. Thus it is that the devil is wont to surround the darkness of his errors with such a thick cloud of absurd opinions and obstinacy that it is impossible to cast into it the light of truth.

All that we have said is related by the above-mentioned Father Bonfer, a French Cordelier, who, having gone to the Indies and heard of the greatness, wealth, and resources of the Kingdom of Pegu, as he was a man of no mean learning and virtue, and above all full of zeal for the conversion of souls, resolved to do his best to help that nation and enlighten them with the light of faith. Having therefore set out from Goa for this sole purpose, he went to the town of St. Thomas, where one often finds means to embark [P. 615] for Pegu. He made there the acquaintance of the Vicar of the town, Fr. Alphonsus Cyprian(2) of our Society, and made friends with him, and also with several other Portuguese, through whom he was admitted on a transport [*navire de charge*], which was to take that route: so that, after encountering many dangers, he came to a port of Pegu, called Cosmi.(3) He stayed there three years first to learn the language of the country and then be able to preach the faith of Jesus Christ to the inhabitants of that Kingdom. Having therefore carefully applied himself to the study of their language and of their opinions, the better to refute them and show their absurdity, he began little by little to expound certain tenets of

(1) Before the Revolution, the Franciscans were generally known in France under the name of Cordeliers. The word is an allusion to the cord worn as a clasp by the disciples of St. Francis of Assisi.

(2) Alonso Cypriano was a Spaniard, not a Portuguese, as hinted by du Jarric. Born in 1483, he joined the Society of Jesus in Rome in 1541. Five years later, in spite of his comparatively advanced age, he set out for the Indian Missions. After working one year on the Fishery Coast, he was sent to Mylapur, where he died in 1550. At least two letters of his are still extant. One, written from San Thomé, on the 2nd December 1549, relates the martyrdom of Fr. Antonio Criminale; the other, written in 1557, was addressed to St. Ignatius, the founder and first General of the Jesuits, but it never reached its destination, for the year before the great chief had gone to his reward. A letter of St. Francis Xavier to Fr. Cyprian has been preserved in the *Monumenta Xaveriana*, T. 1, pp. 745-751. Cf. Sommervogel, S. J., *Bibl. de la C. de Jesus*, I, 63, VIII, 1372; E. M. Rivière, S. J., *Supplément au "De Backer-Sommervogel,"* and *Fest.*, No. 146, 163; L. Basse, S. J., *Appendix ad Catalog. Miss. Madurensis pro anno 1914*, p. 3.—*Ibid.* pro anno 1911, p. 21.

(3) Bassein

the Christian religion, giving them to understand that there was only one God, Creator of all things, and explaining to them summarily the chief articles of our holy faith.

However, although these truths were stated and preached by this good Father with great fervour and zeal, they were not heard and accepted with corresponding eagerness by these Pegusians. Some ridiculed them, others despised them, as if they had been trifles or rather old women's tales, while some were greatly offended, deeming this doctrine very pernicious and dangerous. In short, he found the hearts of the inhabitants so obstinate that he was unable to obtain anything from them. All he could do was to give spiritual help to the Portuguese, and other European Christians, who were trading in the said Kingdom, by administering to them the word of God and the holy Sacraments.

As to the Pegusians, he saw on the one hand that he was wasting his time by preaching to them, and on the other that he often found himself in great danger of being massacred by them; hence, at the request of his friends, but moved especially by the command of Our Lord (who says that, if anywhere they refuse to receive the preaching of his Gospel, one must depart from that place and go to another, shaking the dust off one's feet for a testimony of the stubbornness of the inhabitants and of the misfortunes that shall befall them), he resolved to go thence and return to India. This he did about the year 1557, and it is from the memoirs he left that all the details given above are drawn.

From that time no one, as far as we know, went thither for the same purpose, until the year 1600, as we shall explain in the supplement to this work. However, in 1598, Father Nicholas Pimenta, being Visitor of the houses and Colleges of the Society [P. 616] of Jesus, wished to try and see whether there was no means for some Fathers of the same Society to obtain an entrance into that Kingdom and scatter therein the seed of the holy Gospel, the more so as the Rev. Father Claude Aquaviva, (1) General of the

(1) Acquaviva (Claude), fifth General of the Society of Jesus, b. October 1543; d. January 1625. He was the son of Prince Giovanni Antonio Acquaviva, Duke of Atri, in the Abruzzi, and, at the age of twenty-five, when high in favour at the Papal Court, where he was Chamberlain, he renounced his brilliant prospects and entered the Society. After being Provincial both of Naples and Rome, he was elected General of the Society, 19th February 1581. During his period of government the Society was exposed to many dangers both from within and from without, but Acquaviva dealt with all the difficulties with such skill, prudence, and success that he is regarded as the greatest administrator after St. Ignatius, the Society ever had. He ordered the scheme of Jesuit studies (*Ratio Studiorum*) to be drawn up and gave great impetus to all branches of learning. Under his guidance the Society took an important part in the great Catholic revival known as the counter Reformation. While Suarez, Toletus, Maldonatus, Bellarmine, Ripalda and others were devoting themselves to theological studies and vindicating the old faith against the attacks of the reformers,

said Society, had charged him to do so. Being therefore in Cochin in the said year, he deputed two Fathers for that mission: *Two of the Society are chosen to go and preach in the said Kingdom.* Father Balthazar Sequeyra (1) and Father John Acosta. The former set out at once from Cochin and went to the town of St. Thomas, both to secure there more readily a ship, and to join his companion then residing in the College of that town. But, before starting, he heard very bad news concerning the miserable and calamitous condition of that kingdom, so much so that there was no hope of doing there any good. And that one may know better the just judgments of God, I shall set down here what was written in 1599 to the Rev. Father General, on the state of that Kingdom once so flourishing and wealthy, by Father Pimenta, who had it from trustworthy persons who had been in it at the time both of its prosperity and of its adversity, and had seen with their own eyes its ruin and destruction. It happened in the following manner.

The King of Pegu, (2) the father of the one who lived in 1599 was born of the race of the Bramas, and hence was called Brama. He was the mightiest King that ever was in Pegu, for he subjected to his Empire twelve other Kingdoms, all of them near and close to that of Pegu. The first was that of Covelan, whence they obtain the finest rubies and sapphires in the East; the 2nd, that

hands of missionaries went abroad to preach, and spread it among the heathen. Blessed Rodolf Acquaviva, his own nephew, after astonishing the court of Axite by his austerities and the undaunted courage which he displayed in the cause of religion, died a martyr at Salsette in 1533. Fr. Claude, who in his youth had asked to be sent to the English Mission, did not after his election neglect that dangerous field of labour. Among the Jesuits, who during his rule endeavoured to keep the old faith burning in the heart of Englishmen, the names of Crompton and Southwell, "the gentle poet," have remained famous in the annals of the Jesuits. In spite of the cares which the government of the whole Society, in such troublous times, must have entailed, Fr. C. Acquaviva found still time to write various ascetical works which show him no less skillful in directing souls towards religious perfection than in managing temporal affairs. Cf. *Catholic Encyclopedia*, Vol. I, F. Gollie, S. J., *First Christian Mission to the Great Mogul*.

(1) Fr. L. Bossé S. J., in *Appendice au Catalog. Miss. Madurois pro anno 1914*, Trichinopoly, St. Joseph's Industrial School Press, 1914, gives the name of a Fr. Balthazar Sequenria, who in 1604 was stationed with six other Fathers in the College of Mylapur, where he was doing the duties of preacher and confessor. Sommervogel (*BHM. de la Comp. de Jésus*, Toms VII, col. 1132), mentions another name which might perhaps be identified with that of the preacher of San Thomé and that of the Balthazar Sequeyra of de Jarric. But a difficulty arises from a difference in the Christian name, (Sommervogel puts him down as Barthélémi Sequenria) and from the change of 'y' into 'i' in Sequenria. According to the *BHM. de la Comp. de Jésus*, Barthélémi Sequenria was at San Thomé in 1605, and died at Bangkok in 1607. On the other hand, as he left for India in the very year when Pimenta was appointed Visitor, it is at least surprising that he should have selected such an inexperienced missionary to go to Pegu.

(2) Bureng-Nang or Branginooo. Cf. V. C. Scott O'Connor, *Mandalay and other cities of the east in Burma*, London, Hutchinson & Co., 1907, 370, 371.

of Ava, wherein are many mines of copper, lead, and silver; the 3rd, that of Bacan, in which are found many gold mines; the 4th, that of Tungran, which abounds in lead and lac; the 5th, that of Prom, whence is drawn much lead and lac; the 6th that of Jangoma, which abounds in copper, musk, pepper, silk cloth, gold and silver. Nearly all these things are also found in other Kingdoms which were under the King of Pegu. The 7th is that of Lauran, in which are such quantities of benzoin that whole ships can be loaded with it; the 8th and 9th are the Kingdoms of Truco, whither much merchandise is brought from China; the 10th and 11th are those of Cablan, which are rich in precious stones, and are situated between the Kingdoms of Ava and of China; [P. 617] (1) the 12th and last of those that were conquered by the King of Pegu was that of Sion. In that war he led 1,600,000 (*dix cent soixante mille*) (2) fighting men, whom he recruited from among all his

Richness and power of the ancient King of Pegu. subjects, taking only one out of ten. That King ruled thirty-six years, and during his reign,

the Kingdom was so well supplied with food-stuffs that, although they should have taken from it a hundred shiploads of rice, it would not have caused any noticeable diminution, or rise in the market. I do not speak of the abundance of other goods that were produced in or brought to those lands. I shall say only that precious stones were so plentiful that, if one had wished to spend a large sum of money in buying as many as he could collect within a month only, his supply of money would have failed him sooner than the supply of precious stones. That Kingdom, once so thriving, so rich and

Extreme misery and calamity into which it has fallen. so powerful, is now fallen in such great misery and poverty, that one can hardly find a single person in the whole Kingdom; and when these things were written, which was in 1599, the King of Pegu, son and successor of the one mentioned above, was reduced to such straits that only one fortress was left him, to which he had retired with no more than seven thousands of his subjects, including women and children, and they were in such want and destitution that they were compelled to eat human flesh not to die of starvation. Things went so far that it was sold at the butchers' stalls, and—what is more horrible—parents killed their own children to feed on their flesh, and the children too, when they could, did the same in regard to their parents. In short, the stronger and more robust among them threw themselves on the weaker, and, cutting them to pieces, roasted their limbs, to satisfy their hunger. Nay, if they met with some wretches having nothing but skin and bones, they would slay

(1) Wrongly numbered 624 in the French edition.

(2) "He can make in his Camp a million and a halfe of men of warre in the field against his enemies." Frederick, quoted by V. C. Scott O'Connor, *op. cit.*, p. 378. *Dix cent soixante mille* would give 1,060,000, an unlikely figure. (*H. Hosten, S. 7*).

them notwithstanding and take their lungs and liver to serve them as food; and, that nothing might be lost, they crushed their heads and ate the brains. The women themselves, unheard-of thing! losing all sense of humanity and mad with intolerable hunger, ran the streets with knives in their hands, killed weaker persons and cut them to pieces to feed on their flesh. The occasion of the ruin and desolation of that Kingdom was the following.

[P. 618] After the death of King Brama, the conqueror of so many kingdoms, the empire passed to his son, (1) who lived during that great calamity. Two months after he had assumed the government of that great kingdom, and seated himself on the Royal throne, he came to know that his uncle and vassal, the King of Ava, was preparing to revolt against him, and that forty of the more powerful Lords of the Kingdom of Pegu, being parties to the conspiracy, were secretly leading their help. That young King, having discovered all their intrigues, gave orders, in spite of the great services they had rendered to his father even in the conquest of the kingdom of Sion, for the arrest of those forty Lords. Not satisfied with this, he caused their wives, children,

Great cruelty of the King of Pegu. parents, friends, and kinsmen to be seized, and with unheard-of cruelty he had them shut up in a forest, which was surrounded on all sides with thorny shrubs and dry wood, which he forthwith ordered to be set on fire. Thus, those poor people, the innocent as well as the guilty, were miserably consumed by the flames; if any one escaped the fire, he did not escape the sword, for he had placed all around many soldiers who had been commanded to seize all those who should come out of the forest and cut them in twain without sparing any one. The Pegusians, having witnessed such cruelty, were much alienated

Disaffection of his subjects. from their King and obeyed him only through compulsion and with reluctance. The King had occasion to feel it as soon as he went to war against his uncle, the King of Ava, for his men did not assist him with the same good-will and affection with which they had served his father, but only half-heartedly. As he was aware of this, and saw on the other hand that the king of Sion was invading his country with a powerful army, he made up his mind to put a speedy end to the war. He accordingly offered to fight his uncle in single combat,

Fights a duel with his uncle and kills him. on condition that they would meet on their war-elephants, and that whosoever should win the victory over his rival should also win his kingdom. These conditions being agreed upon on either side, they fought desperately, but finally the King of Pegu came out victorious, and having taken the life of his uncle,

(1) Nanda Boreng.

he likewise took his kingdom. Nevertheless he did not on this account escape the evils threatening him.

The King of Sion, seeing that the Kings of Pegu and Ava were at war, took that opportunity to shake off the Pegusian's yoke. He promptly collected a great and powerful army with which he marched to the frontiers of his [P, 619] Kingdom, to a borough called Satan. Meanwhile he spread the rumour that he was coming like a loyal and faithful vassal to the rescue of his liege-lord, the King of Pegu. When he had come to within three leagues from the capital of the whole Kingdom, which after the Indian custom is called Pegu, (1) he sent a herald to explain to the inhabitants that he was coming only to help the King and was sending them this message that they might not take alarm. He acted in this way to deceive them cunningly and to pounce upon them when they would least expect it: for he well knew that in the town there was a goodly garrison and three governors, viz., the Prince, or the King's eldest son; the latter's Governor or Grand Steward, and the Superintendent of the Foreigners, all three invested with equal powers. The King of Pegu, having heard of the arrival of the King of Sion, was so angry that he immediately despatched one of his Captains or Field-Marshal's with an important part of his army, ordering him to get hold of the Sionese (*Sionnois*) and bring him bound hand and foot. But, when the officer wished to carry out the King's orders, he was deserted by his men, who, considering the great odds against them, had no hope of carrying the undertaking to a happy issue, for the King of Sion had come with a mighty army. So they withdrew to their own houses without caring for the commands of the King or of their captains. On hearing this, the King of Pegu hastened, as was related above, to put an end to the war he was waging with his uncle of Ava, and half beside himself, and in a frenzy of passion, he immediately retraced his steps towards Pegu. When he reached the place, he sent an embassy to the King of Sion, asking him in gentle and gracious terms to

come and meet him. But the other replied that he had come of his own accord and without being requested to do so, to help him against his enemies; yet he had been badly received by his Captains or Lieutenants, and he could not believe this had been done without his command. From all this he understood that his Majesty of Pegu was ill-disposed towards him, though on his part he had given him no cause of offence. Therefore, he entreated him not to take it amiss if he did not come to pay him his respects, for he had resolved never more to appear in his presence; nevertheless, he would pay the tribute and

(1) Dr Jarric in another part of his work says it is a custom in India to give to the capital the name of the kingdom.

obey his orders in other respects. For the time being, the King of Pegu did not say a word in reply to this answer, but two years later, having collected [P. 620] an army of nine hundred thousand [900,000] men, he marched on the town of Sion to lay siege to it. Meanwhile, the Sionese King [*le Sionnois*] entertained him with soft words and kept sending most submissive and humble embassies, giving him to understand that he would in a very short time deliver the city into his hands. He thus held him in suspense for about three months, for he well knew that, if he could gain time till the month of March, which in that country is the beginning of winter, when the rivers overflow their banks, he would defeat his enemy without striking a blow. Nor was he disappointed. The King of Pegu, ignorant of the danger of the floods, had encamped in an immense plain, so that all the country from the town of Sion to the fortress of Meragre was covered with an almost countless multitude. Now it generally happens in that country that, in the beginning

Inundation of the rivers like that of the Nile in Egypt

of March, the rivers overflow, after the fashion of the Nile and flood the whole country around for sixty [60], leagues so that one can neither stay where one is nor move backward or forward. This inundation having come all of a sudden, the King of Pegu was so taken by surprise that he did not know where to turn or what plan to follow. The Sionese, on the other hand, had prepared a large number of boats and small craft or gondolas, which,

Great defeat.

when he saw that things were taking a favourable turn, he filled with soldiers and launched against the enemy. The latter, being caught swimming in that vast sea, were slaughtered without difficulty or resistance. Many of those poor Pegusians perished in the water, being carried away by the violence of the current; many also were slain by the sword; others were made prisoners. In short, out of that vast multitude of men, hardly seventy thousand [70,000] escaped and even those withdrew to Martavan, having lost their horses, elephants, and baggage. This was the first disaster that befell the King of Pegu, but it was not the last. In a second attempt, he twice sent his brother, the King of Iangoma, and his own son with a powerful army against the King of Sion, but with still more disastrous results. Although, in those wars, his men did great damage to the enemy by ravaging all the level country, plundering and burning whatever came in their way, yet finally they [P. 621] never returned home without having lost half of their effectives; nay, in the last expedition, the son of the King was killed by a shot from an arquebuse.

The King, being deeply affected by that loss and mad with rage against his enemy, resolved, in order to avenge the death of his son, to take the field himself with all the troops he could muster and utterly ruin the King and kingdom of Sion. With that view, he ordered large supplies of food and

ammunitions to be collected and all the grain he could obtain to be stored in his granaries of Martavan, Murrulan, Tava and Tanassarij, which are towns in his dominions. When he had spent three full years in these preparations, he determined to lead all the Pegusians to the war. But they, remembering

The Talapoyans. What people they are.

the great miseries they had endured in the past, and the great losses they had sustained, hated the very remembrance of the war, so that some went to hide in forests, others sold themselves as serfs and slaves, and many took the habit of Talapoyans [*Talapoyans*], who are as the Religious among us. The King, on seeing this, sent an uncle of his, named Ximibogo, to make a survey of his entire kingdom and search the public records, in which all were inscribed, according to their state and condition, ordering him to press into the war half of those who were fit to carry arms. Ximibogo, having searched the whole kingdom and found that, besides those he had taken under his protection and safe keeping, most of those who could bear arms had turned Talapoyans or were wandering about like vagabonds, reported everything to the King, who issued an edict ordering all who had taken the habit of Talapoyans in these circumstances, to put it aside and return to their former state and condition of life. He similarly ordered his said uncle to force all the young men to go to the war. As to the old men who were unfit, he first exiled them to the country of the Bramas; but, after having thought better of it, he bartered and exchanged them for horses, that they might be of some use to him in his enterprise. Finally, he ordered all his subjects to be branded on the right hand, so that they might be found out, if they should flee. The Pegusians, seeing their Talapoyans forcibly stripped of their habit,

The cruelty of a Prince to strangers his subjects.

which they held as most sacred, their aged and decrepit fathers exiled and exchanged for cattle, and themselves shamefully branded, [P. 622] were full of indignation against their Prince and resolved to throw off the yoke of their allegiance. The first to rise were those of Cosmi, who chose a king to govern and defend them. But he of Pegu

The Cosmians revolt.

immediately sent one of his captains with many armed men, who plundered and devastated the whole of the level country, and having collected all the rice and other grains they could find, they had it put on boats and carried to the town of Pegu, together with the finest and most precious spoils of the kingdom, the rest being burnt and reduced to ashes. They also brought to the King many prisoners of both sexes, whom,

They are severely punished.

according to his cruel and barbarous custom, he ordered to be inclosed in a wood where those poor people were burnt and consumed by fire. As for those who had escaped, many had hidden themselves in forests, others in the most secret places they could

find; but, having no means of supporting themselves, on account of the ruinous condition of the country, they were compelled to come out of their hiding-places and surrender themselves to the King's mercy, who, far from feeling pity and compassion for them, delivered them to the most excruciating tortures. After he had thus ruined the kingdom of Cosmi, he turned his fury against that of Ava, which had been the beginning and cause of all his

*The Kingdom of Ava de-
populated.*

troubles. He therefore summoned his eldest son, whom he had entrusted with the government of that kingdom after he had slain his uncle in a duel, and ordered him to bring over all its inhabitants, irrespective of condition, age and sex, that he might make them cultivate the fields of Pegu, which was already a desert owing to the death or flight of its inhabitants. The Avians being thus compelled by the King to leave their country, set out with great reluctance for Pegu. No sooner had they arrived there than they fell a prey to a contagion called in India pustules, (1) because a number of small blisters come out all over the body and cause to the patients such grievous pains that they are soon brought to the grave. This disease took such proportions among those poor people that a great number of them died in a short time, and some, unable to bear the violence of the pain, destroyed themselves by throwing themselves into the river, in which they were drowned. At this

Loss and siege of Murmulan.

juncture, some Pegusians with the help [P. 623] of the Sionese took possession of the fortress of Murmulan. The King of Pegu, being informed of this, immediately sent troops to besiege them, but they defended themselves so bravely that the siege lasted for a full year, nor were they driven out of the city; for the Sionese came to their rescue, and falling unexpectedly on the besiegers routed them all, a great number losing their lives by drowning, others by being put to the sword, while many others were made prisoners. That is how the King of Pegu lost that country and he of Sion got possession of it. But what vexed him more was the loss of the greatest Lords and bravest Captains he had, who, having been sent to that siege and fearing that, if they returned without having achieved the desired success, the King would put them to death, passed over to the Sionese. The King was highly incensed against those Lords, and being unable to take his revenge on them, he vented his rage on their wives and children, parents and kinsmen, whom he caused to perish in the accustomed way without letting a single one escape. He therefore left all the country stretching from the town of Pegu to Murmulan and Martavam a desert, destitute of people both on land and sea.

(1) "But the air not agreeing, they broke out in pushes and diseases." Pimenta, in V. C. Scott & Connot, *op. cit.*, P. 396.—There seems to be question of the small-pox.

Now let us see how he lost the Kingdom of Prom. While the town of Murmulan was being besieged, he summoned his second son whom he had some time before appointed Governor of the said kingdom. That young man, thinking that his father had called him to appoint him his successor to the Kingdom of Pegu in preference to his elder brother, the Prince of Ava, came full of joy, but he was sadly disappointed. For, as soon as he reached the court, his father commanded him to go to the siege of Murmulan. The son, thus thwarted in his calculations, began to give expression to his anger and disappointment, saying that he had not come with the equipment needed for an affair of such importance, but thought he had been called for something else. His father too waxed very angry and ordered him first to pay his respects to his elder brother, and next to go whither he was sent, threatening him, in case he did not comply, with the weight of his wrath, and telling him among other things to remember the fate of his cousin Ximo Cadul, who for a similar offence had, a short time before, been beheaded. On hearing this, the young prince did not reply a word, but in the evening he retired to the ships [P. 624] (1) which he had brought with him from Prom, and during the night, helped by the tide, he went home with all those in his suite. When he arrived there, he immediately turned against his father and declared war upon him. But, before we see how this young man undid himself and lost his Kingdom, as usually happens to those who attempt similar outrages, we must treat of what happened in the Kingdom of Pegu, for from this depends what we shall say hereafter.

The King of Sion, being informed by his spies of the wretched condition of Pegu, took up arms again and came to lay siege to its capital, also called Pegu. He came at about the harvest time, and the country people hastily carried into the town all the grain and fruit they could gather, while the rest was burnt by the King's order before the arrival of the enemy. So, there was the king of Pegu, besieged in his own capital by that King of Sion who formerly was his vassal. Such are oftentimes the freaks of fortune in this world. There were then in the town and citadel of Pegu one hundred and fifty thousand [150,000] men, partly Pegusians, partly Bramains, Canranese [*Canranois*] or Tanguans. There were, besides, some sixty Portuguese and twenty Turks, to defend it. They were well supplied with arms and specially with artillery: for they had three thousand cannon of partly small, partly large calibre. One thousand [1000] were all of cast-iron, and out of these one hundred and fifty [150] bore the arms of Portugal. The siege

(1) Wrongly numbers 602 in the French edition.

began on the 23rd of January 1596 and was raised on the 25th March in the same year. The cause of this prompt retreat was a false rumour: for it was reported to the King of Sion as an indubitable fact that the Portuguese were invading his Kingdom with great forces, on the side of Camboya. He believed this the more easily as he had heard that the Viceroy Matthias de Albuquerque was to send troops to the rescue of the King of Pegu. Afraid therefore of losing his kingdom while attempting to conquer his neighbour's, he quickly broke up, and withdrew to his country.

When the siege was raised, as there was great dearth of food-stores in the town, most of the foreigners, as the Bramains, Tanguans, and others, retired to their country, so much so that but very few people remained, and even these could live only on the provisions that were sent for from the kingdom of Tangu. [P. 625] Now, after the foreigners had left the town, the King of Pegu, fearing to be besieged again, wrote to him of Tangu who was his vassal, enjoining on him to collect, as soon as the harvest was over, all the grain he could and have it carried to the town of Pegu, and to come himself with all his subjects leaving his wife at home with a few soldiers to defend the town and citadel.

The King of Tangu, on receiving that message, replied that he did not think it proper to leave the town and fort destitute of provisions or to obey his summons with all his tenants, but that he would send him half of the produce they had collected, and that either himself or his son (one of the two remaining at home) would join his service with half his army. This answer, though very reasonable, did not please the King of Pegu, so that he charged him a second time to comply with his order. The Tanguan gave the same answer as before, and this correspondence went on for some time with the same result. The King of Pegu, incensed at this refusal, despatched against him a large number of soldiers under the command of four great Lords of his court, with order to bring the Tanguan willing-nilling and all the provisions they could find in his kingdom. The King of Tangu, being warned, put himself on the defensive; and having seized the four Lords, had them beheaded and got possession of the ships and troops they had brought with them. His next step was to forbid severely to all his subjects to have any dealings whatever with the inhabitants of the town of Pegu or to send food-stuffs or other supplies, threatening with the most severe penalties all who should not comply, or should go and take part in the defence of that city. This caused such a famine and scarcity of food in the town of Pegu that the inhabitants, having nothing to feed upon, ran about the streets at night, and, if they met some one weaker than themselves, they would slay him and carry his body into their own house to devour it.

A false rumour causes the siege to be raised.

Iniquitous command of the King of Pegu.

His vassal, the king of Tangu, abandons him.

Strange cruelty.

When the King saw this, he ordered a general muster of all the inhabitants, and discovering that it was impossible to feed so many people, he put to death seven thousand [7000] Sionese who were there for the defence of the town, ordering that the rest should be given a daily ration. There were then not more than thirty thousand [30,000] persons in the town, counting the men, women and children. At this terrible juncture, there happened [P. 626] a thing which gave the king of Pegu some respite. His second son, who was governing

The son of the King is reconciled with his father.

the kingdom of Prom and had risen against him, as has been said, after having been under arms during three years, came to better feelings, and repenting of what he had done, sent Ambassadors to his father to entreat him to forgive past offences, and re-admit him to his favour, promising that, if he forgave him and allowed him to come, he would bring him from Prom fifty thousand [50,000] men to defend the town of Pegu. On receiving this piece of news, the King was overjoyed and showed himself most willing to receive back his son; he sent him not only a full pardon confirmed by Letters Royal but also great gifts and presents. But, as the young prince was preparing to go and meet his father, an old man who had been his tutor and had persuaded him to rebel, fearing lest, if he recovered his father's favour, all the punishment should fall on him, caused him to be poisoned. However, he was soon

Ambition punished.

punished for his wickedness; for, as he wished to become King, he was opposed by the greatest Lords of the country, who put him to death eight days after he had poisoned his master. In a similar way, the other Princes, while fighting among themselves for the crown, were all killed one after another, so that every eighth day one of them disappeared from the scene. This civil war caused the loss of the fifty thousand [50,000] men whom the King wanted to bring to his father, and of many others, so that hardly fifty [50] persons able to bear arms

Kingdom of Prom ruined.

were left, and these were bound two by two or three by three and brought in boats to the town of Pegu. In that way, the Kingdom of Prom remained quite deserted and depopulated, to serve as an abode for wild beasts. As to the Pegusians, though much reduced by the wars, and the barbarous cruelties of the King, they were not yet all dead, for a great number of them had retired to the neighbouring Kingdoms. Some 120,000 (*six vingts mille*) were said to be found in Jangoma, more than twenty thousand [20,000] in Aracan, more than one hundred thousand in Sion and other neighbouring Kingdoms. But let us proceed with the tale of that ill-fated King's disasters.

While the kingdom of Pegu was in that turmoil, the Talapoyans mentioned above, greatly irritated against the King [P. 627] both on account of his cruelties and of the disgrace they had suffered at his hands, persuaded

the king of Jangoma, his brother, to usurp the throne of Pegu. He at first excused himself, saying that he was not free to do so, as he had promised and sworn to his father, while the latter was still alive, that he would never undertake anything against his brother of Pegu, who on his side had promised and sworn the same with regard to the king of Jangoma. But the Talapoyans insisted, saying that he would not break his oath provided that, having deposed his brother, he raised him on a *vahat*, i.e., a golden throne, and caused him to be worshipped as a God by all the people. Thus advised, he finally yielded and overcame his scruples. They excogitated still another reason for which the King of Jangoma [*le jangomois*] ought to be held as the true and lawful heir of the kingdom of Pegu, and preferred to him who was actually in possession of it. His father had begotten his elder brother when he was still a private man and before becoming King of Pegu; while he had been born during his father's reign; besides, his own mother was the daughter of the ancient King of Pegu who was still alive, and was called Naichim, whereas the mother of his brother was not of royal blood; hence, they concluded that the Kingdom belonged to him by right. It was said that the king of Jangoma had under him no fewer than three

The Kin of Pegu besieged by the Kings of Tangu and Arracan.

hundred and fifty thousand [350,000] men, nay that he could put into the field a million men. However, I do not find that he made any expedition to

conquer Pegu or that he went to besiege his brother, as did the Kings of Tangu and Arracan, who, after the Sionese had withdrawn, completed the ruin of that miserable King; for, after having held him beleaguered for some time, they came to terms on the following conditions. The King of Pegu

Surrenders to the King of Tangu.

surrendered to him of Tangu (because he was his brother-in-law, having married one of his sisters)

and confided to him his person, wife and children, his treasures and riches, which it is said were very great. For some assert that King Brama, his father, had caused to be melted in gold three hundred and sixty combalengas (which is a kind of vessel in the shape of a gourd, round in form and very capacious) each weighing one hundred and eighty [180] pounds, and of massive gold. He had so well hidden those vessels that nobody knew where they were, except his Eunuchs. On this account, lest they should betray the secret, he put some two hundred [200] of them to death, always heaping cruelties upon cruelties. His father had [P. 628] also caused to be melted in gold sixty seven [67] statues of his Idols, which were adorned with an infinite number of precious stones and big pearls. But this did not prevent him from falling into the hands of divine justice, who handed him over, as has been said, to the King of Tangu together with all his treasures. As to

Spoils taken by the King of Arracan.

the king of Arracan, he gave him five [5] of those statues adorned with very costly jewels, besides

five [5] vessels full of precious stones of the first water. He gave him moreover one of his daughters in marriage and two of his sons as hostages, together with the title of King of Pegu. But, above all, he delivered to him the white Elephant, which was esteemed the greatest treasure he had. It is a very powerful beast and much famed throughout the East. The same respects are paid to it as to the King, and when it goes abroad, it is conducted with great pomp and magnificence. From what has happened to five or six kings who have had it in their possession up to now, one cannot help believing that this beast is bewitched by the Devil, for all those who have

The white elephant a beast much famed in the East. had it have met with great disasters and ended miserably. The King of Arracan, having got possession of those spoils, returned most joyfully to his country in 1599 and made a triumphal entry into his principal town, which is also called Arracan, the white Elephant, splendidly caparisoned, being led before him together with a brother and two sons of the king of Pegu. But the daughter of the latter, who had been given him to wife, thinking that he would place her at his right hand during the triumphal entry into the capital, was much disappointed to see that she was placed on the left, while the right was given to the former Queen, who was bedecked, and so were her Ladies, with the finest jewels from Pegu. Out of spite, she refused to join the cortege or to put on her fine trappings or allow her ladies to do so, but she made her entry crying and saying that the old Queen was proudly parading with fineries which were not her own, for everything she wore belonged to herself. However the fate of the King of Pegu, her father, was much worse, for he

The King of Pegu is slain by him of Tangu. was miserably put to death by the King of Tangu, who with his life took all his treasures, as we shall with God's help relate in the supplement to this history. Such is the way God knows how to chastise and punish the great who trust too much to their power and riches, and who, instead of being the fathers of their subjects, become cruel and unbearable tyrants.

Now the distracted condition of that kingdom was cause that no Father of the Society of Jesus was sent thither, as had been proposed. [P. 629] However, a few years later, the Portuguese, having with the leave of the King of Arracan to whom the kingdom of Pegu now belonged, built a fortress on the sea-coast of that kingdom, and also near that fortress a town where several of the ancient Pegusians have retired, two Fathers have been sent thither and have begun to preach the Gospel. May God's infinite goodness open the heart of those Barbarians whom he has so severely, though so justly, chastised for the enormous sins that were prevalent among them.

[THE END.]



Copy of Survey Map showing site of Baptist Chapel at Cooiy Bazar:



Hastings Chapel, 1900.

1917

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT



CHICAGO, ILL.

The Story of Hastings Chapel, Calcutta.

HASTINGS London Mission Chapel, ordinarily known as Hastings Chapel, is the outcome of religious missionary zeal and enterprise which spread to Bengal in the closing years of the 18th, and the opening years of the 19th century. The preaching of Carey, Marshman and Ward was followed by the erection of several non-conformist chapels in and around Calcutta, and the early missionaries of the London Missionary Society (congregational) were not long in following the lead given by their Baptist brethren in building English places of worship. Lal Bazar Baptist chapel (Carey's chapel) is the oldest and was opened for divine worship on January 1st 1809. It was followed by the Baptist Church in Lower Circular Road in 1819. The L. M. S. erected their Union Chapel in Dhuramtollah the following year. The United Free Church of Scotland and the Wesleyan Church are of considerably later date.

To those who drive around the maidan the low white buildings of Hastings Chapel and parsonage are a familiar sight. Situated at the edge of the Ellenborough Course at the Corner of St. George's Gate Road and Clyde Row, and overlooking Calcutta's fair maidan, the chapel commands a site as pleasing as any church lover could wish for; but it will not be known to many that the present building is the third since the idea first took shape, chapel's inception, originally in 1833 in Clyde Row.

It will not be out of place here to point out that the L. M. S. had for some years previous to this been carrying on work amongst the native peoples at Kidderpore. The Revd. Samuel Tarwin went there to reside in 1822, by which time he had three native churches and as many schools under his control. A small *pucca* chapel, known as the Kidderpore Chapel, in succession to a bungalow chapel, was opened on February 1, 1825, largely through the generosity of John Tell, the tanner, and the records of its boundaries show that it lay on the east of what is now the Kidderpore Bridge Road, south of Surman's Bridge, as Kidderpore Bridge was then called. A service in English was held on Sabbath evenings, but the Cooly Bazar Chapel cannot be said to owe its origin in any direct way to this earlier work. The district was called Cooly Bazar from the fact that the coolies constructing the Fort, which took several years to build, had their lines there. The neighbourhood does not seem to have generally acquired the name of Hastings

until as late as 1850-60, although the Hastings Bridge was built in 1833 and was so named in honour of the Marquis of Hastings.

Hastings Chapel owes something of its existence to its parent Union Chapel. The Revd. Jas. Hill, one of the first pastors of that church conducted week-night services in 1830 in the Cooly Bazar bungalow of a namesake Jas. Hill who was employed at the Ordnance. We trace the first activities to form a Church to the exertions of George Gogerly who had come out to the mission in 1819 as a master-printer, was concerned and had a thought for the welfare of the soldiers. His own words give the best description of the difficulties which beset the early missionaries in their self-appointed task:—

"The English soldiers in Fort William, generally consisting of two regiments were at the time badly off for religious instruction as were the sailors; but owing to strict military discipline observed, they were very seldom seen intoxicated in the streets. There was in the Fort an Episcopal Church but no regular minister. Occasionally one of the Calcutta clergy would on the Sabbath morning hold a service but generally, with the exception of an extra parade, no difference existed between that and other days of the week."

"Anxious for the spiritual good of the soldier we presented a memorial to the Colonel Commandant, begging permission to hold a service in the evening of the Lord's Day in one of the vacant rooms of the barracks. This application was peremptorily refused; but an officer of the Commissariat Department offered us a room in his private quarters in Cooly Bazar just outside the Fort where many of the soldiers before gunfire would be able to attend. This we thankfully accepted and every Sunday evening a religious service was held there; and a beginning was thus made of that good work which was afterwards carried on in the comparatively new building called Hastings Chapel."

"Soon after the arrival of Lord William Bentinck as Governor-General of India his Lordship kindly granted me an audience, when I explained the case and begged that a room once used for stores but now empty, might be placed at our disposal for religious services. Having mentioned that an application had been formerly made to the Commandant of the Fort for the use of the room which he had not been pleased to grant, I stated that our object was non-sectarian, but that we were anxious in a small degree to supply the lack of service occasioned by the absence of a stated Military Chaplain, so that the steady men in the two English regiments might be enabled to attend, at least one hour on the Sunday on the public worship of God."



Hastings Chapel at the time of the Mutiny.



Revd. Geo. Mundy.



Dr. Thomas Boaz.

"After making a few enquiries his Lordship told me to call on the Colonel Comdt. after three days. In the meantime he would communicate with him on the subject. On the day appointed the Colonel received me with the greatest courtesy. He said he should be most happy to comply with any suggestion made by the Governor-General and stated that the room required should be immediately fitted up as a temporary place of worship and that we might commence our services on the following Sunday. This we did to a crowded congregation of English soldiers; and these services were attended with the most beneficial results and continued all the time I remained in India."

These services appear to have been conducted later in a rented bungalow and afterwards to have led the residents to desire to possess a building of their own. In 1831 subscriptions were called for to erect a bungalow chapel at Cooly Bazar. One list of subscribers appears in the report of the Bengal Auxiliary of the London Missionary Society for 1831 and amongst other names occur those of the Revd. Jas. Hill, Revd. Chas. Piffard, John Teil, Major Powney, J. Kyd, Capt. Sir R. Colquhoun, Bart. Kyd was the founder of the bridge and docks which bear his name. Teil was a good friend of the missionaries and a liberal supporter of Union Chapel and the work of the L. M. S. at Kidderpore. He presented the land and building of the Kidderpore Chapel to the Bengal Auxiliary in trust for the London Missionary Society. He was the founder of the tannery in Watgunge which still bears his name.

The Governor-General was approached on the subject of land, and by an order in Council Lord William granted, in 1832, a piece of land for the purpose of erecting thereon a Chapel for divine worship. The land is described as "11 cottas 3 chatacks or thereabouts." The actual site was about half way down the present Clyde Row on its north side, where the Ordnance Quarters now stand and adjoining the ground now occupied by the Tennis Club. The boundaries were described at the time as:—

"On the *East* by a vacant piece of land belonging to Government.

On the *West* by Government shot yard.

On the *North* by a range of wood stabling of the barracks of the Conductors.

On the *South* by public road."

The land was granted to five residents of Cooly Bazar who subsequently by deed of gift transferred the property to the Bengal Auxiliary for the L. M. S. in order, as the deed says, "the better to secure the continuance of a regular supply of ministers for the performance of divine worship. The names of these five men were—Jas. Cartland, Henry Michel, Robert Norris, Fredrick Alexander Cornabé, and John Wilson. Cornabé was a Harbour

Master of Dutch extraction. One of the oldest residents of Hastings who died a few years ago could recall to mind the aged Harbour Master as he went about his duties at the riverside clad in a long tail coat with pockets bulging with sweets which he used to distribute to the children of his day. Cornabé lies buried, with several of his descendants, in the military cemetery at Bhowanipore. Cartland was at the time a clerk to the Arsenal and some of his family have lived at Hastings and Howrah to within the last few years. Michel was one of the conductors at the Ordnance who have from time to time supplied members and some workers to the congregation; Norris was an examiner at the Sudder Dewanny Adawlat, the Court of Appeal from the decisions of Mofussil Judges, now the Station Hospital; Wilson was, at that time, clerk to the Arsenal. The Wilson family still reside and are well-known in Hastings. Mr. Alfred J. Wilson his son died not long ago at a ripe old age and was all his life connected with the chapel at Hastings. Mr. John Wilson's grandson, Mr. Paul Wilson, is a Member of the Bengal Pilot Service and carries on the long connection of his family with the church.

In the days we are considering Union Chapel was not a 'down-town' Church but the resort of high officials of the time. Lady Bentinck, wife of the Governor-General was, it is said, attracted by the preaching of Jas. Hill and used frequently to attend the Chapel in Daramtollah, drawing with her many of her Court, and in its train many of the military and high civilians of the period. Her interest in the work of missions was of no surface nature and much of the interest taken in the building of the Cooly Bazar Chapel can be attributed to the personal interest she and her company of friends took in Union Chapel and religious work of that day. It is suggested in Newman's *Handbook to Calcutta* (1892) that Lady Bentinck laid the foundation stone of the Cooly Bazar Chapel but confirmation of this is not to be found in any other record. A Mrs. Colonel Cragie, a member of Union, also did much towards the erection of the younger Chapel, which was described at the time as capable of seating "not 100 people."

The first mention of the Chapel as a separate building occurs in the report of the Bengal Auxiliary for 1833, and from that date services were regularly conducted by Missionaries of the L. M. S. who then numbered amongst them Hill, Piffard, John Adam, G. Christie and Mr. (afterwards Revd.) George Gogerly. The Revd. Jas. Bradbury of Airedale College was in 1837 appointed first minister of the Chapel. He remained five years and was then transferred to the work of the Mission at Chinsura and subsequently to Berhampore where he remained until his retirement from the field in 1870. Other missionaries who have followed in succession as Pastors of the Chapel are the Revds. J. H. Parker, Edward Storrow, W. H. Hill, George Mundy, William Johnston, Jas Edward Payne, T. E. Slater, Wm. Joseph Wilkins,



Grave of Revd. J. E. Payne, Lower Circular Road Cemetery.



Revd. G. Mundy's Grave, Lower Circular Road Cemetery.

W. B. Philips, A. Paton-Begg, several of whom served a second and even a third term on their return from furlough, or upon a re-distribution of the work amongst the members of the Mission. Educational work at the Bhowanipore Institution, itinerancy in the villages and street preaching in the vernacular in the city were amongst other duties which most of the pastors performed in addition to the work of the pastorate, which has seldom throughout the history of the Church been a whole-time duty of any one of the Missionaries.

Mr. Parker had not been long at work when the Congregation began to contemplate building a larger Church on the same site and before the close of 1845 Rs. 1,500 out of Rs. 3,500 required had been contributed for this purpose. One list of some of the donators appears in the Bengal Auxiliary report for 1847, and amongst other names may be found those of the Revd. Thos. Boaz, afterwards Dr. Boaz, who appears to have got his name direct from Scripture. He was the principal mover in the erection of the L. M. S. Educational Institution at Bhowanipore and collected a good deal of the funds for that building in Europe as well as in India. He took a large share in the building of this pucca Chapel in Cooly Bazar and was for many years editor of the *Calcutta Christian Advocate*. His life, "Memorials of a Missionary Pastor," was written by his wife. Another name is that of Capt. Boothby who, it is reported, contributed a bell, of which there is no trace to-day. The Hon. Sir F. Currie, Dr. J. Forsyth, A. Grant who in all probability was the Grant of Messrs. Grant and Remfry the solicitors who undertook the legal affairs of the first bungalow Chapel. He was a member of Union. The Herklotts family, the Hon. F. Miller, Mrs. Rubie, who is buried in the military cemetery and whose husband, Lt. Rubie of the Ordnance, was a member of the Chapel Committee for many years. Maj.-Gen. Richards, F. Lowe the architect who designed both this and the later building. The Hon. Sir H. W. Seaton, Mr. and Mrs. J. Tell, G. Udny, Jas. Young and many others such as Ryper, Floyd, Tilbury, and Lindeman well known in Cooly Bazar in those and later years.

Whilst the building was in course of construction in 1846 the congregation worshipped in a neighbouring Baptist Bungalow Chapel which was completed a year or two before for the convenience of Baptists for whom Lal Bazar was, in those days, at too great a distance. The late Mr. Wenger in his "Story of Lal Bazar Baptist Chapel" deals with this chapel which stood close to the site now occupied by the house known as Hastings House at the corner of St. George's Gate and May roads. Mr. Wenger is not quite correct in stating "the building is still in existence and is used as a private residence by others." The bungalow Chapel was demolished many years before the date on which he wrote and it is more than probable that he confused the place with the bungalow known at one time as 'Emerald Bowers' standing at the corner of Bakery Road and presently occupied by the Scandi-

navian Mission. This Chapel was opened on November 2, 1843. Miss Gonsalves for many years the oldest member of Lal Bazar told the writer a few years before her death that she distinctly remembered being present as a child at the opening, and later at the opening of the Independent Chapel in Clyde Row.

An account of the opening of Mr. Parker's Chapel appeared in the *Calcutta Christian Advocate* for January 9, 1847 and part of it is given here as it is the only available record:—

"The Chapel recently erected at Cooly Bazar in connection with the L. M. S. was opened on the evening of Friday, New years' Day (1847) when a religious service was held for the purpose dedicating the place as a sanctuary for the worship of Christ and for supplicating his blessing and the out-pouring of the Holy Spirit on the Word of Truth which may be there ministered. The Revd. J. H. Parker read Psalms 122 and 132 and offered up prayer. Cowper's hymn was then sung beginning—

"Jesus where'er Thy people meet"

After which the Revd. T. Boaz delivered a discourse from Gen. 28 10-22—Jacob's vision and vow at Bethel. Another hymn having been sung the Revd. J. Mollens concluded the service by prayer."

"The attendance was exceedingly good, the Chapel was well filled and a great many persons being present from Calcutta. A collection was made in aid of the fund for defraying the expenses of the new erection; the sum realised on the occasion was most satisfactory amounting, we understand, to about Rs. 250. On the following Sabbath evening January 3, the usual services were resumed in the new Chapel. A sermon was preached by the minister of the place. . . . The building, which is a very neat and substantial structure—an ornament to the neighbourhood in which it stands—has been erected under the superintendence of Mr. Rowe the architect who has liberally promised to supply the materials and superintend the whole on such terms as should merely suffice to protect him from actual loss. Still we suppose the entire expense cannot be much less than Rs. 4,000, and as there is a considerable portion of this still wanting we trust that those of our friends who have not yet contributed to this object will speedily do so, that the Chapel will be wholly freed from debt."

A word here may not be out of place regarding the peoples amongst whom the Chapel seeks to work. Gogerly's services were primarily for the soldiers in the Fort and he had to be content with a room at Cooly Bazar



Revd. William Johnston, B.A.



Revd. A. F. Lacroix.

because no place could be set aside in Fort William. These services led to laymen joining and there is little doubt that the visits of the Revd. Jas. Hill were productive of gathering together Christian men from amongst the workers at the Ordnance and those employed in connection with the shipping of the port. Many of the residents are still connected with the commissariat, the Supply and Transport and the Harbour Trust; it is from these people that the congregation of Hastings has always been drawn. The European population of the place has always been of a migratory nature and this has acted adversely on the work and growth of the Church. Little children have been taught in the Sunday School for a few years, then comes furlough or transference for their parents and Hastings knows them no more.

During the pastorate of the Revd. George Mundy, 1849 to 1853, a branch Missionary Society in connection with the Chapel was formed. He also got the people to interest themselves sufficiently to undertake to support definite work in the villages near Calcutta. In this connection an interesting article appears on page 98 of the *Calcutta Christian Advocate* for 1850. He formed the first Church fellowship of 9 members. The constitution of the Church was, and is, Catholic, Christians of different denominations entering into its fellowship. Mr. Mundy was twice married. His first wife Miss Martha Cobden, he married at Madras in 1821. She died 3 years later at Chinsura. He married again about 1830, when on furlough in England. Mrs. Louisa Mundy died at Chinsura in 1842 and the graves of these two women lie side by side in the old Dutch cemetery there, that of the second Mrs. Mundy being cemented at the corner to the Herklotts family tomb which is a protected monument under the Act, the graves of both Mrs. Martha and Mrs. Louisa Mundy are in a state of ruin and it is hoped that the Churches of Union and Hastings, of both of which Mr. Mundy was at different periods the pastor, will arrange for their restoration before time shall have destroyed beyond measure these evidences of the olden days. Mundy wrote the life-story of Mrs. Louisa Mundy, who herself engaged freely in Mission work. It is entitled "Memoirs of Mrs. Louisa Mundy" and was published by Snow in London in 1845. Mundy was a considerable writer on missionary and educational topics and contributed many articles to the press of the day. He published among other works *Christianity and Hindooism Contrasted*. He died in Calcutta on August 23, 1853 and is buried in Lower Circular Road cemetery. An oil portrait hangs in the vestry of Union Chapel but the accompanying likeness is from Colesworthy Grant's volume of *Sketches* at the Imperial Library. Tablets to his memory are placed in both churches.

Mr. Storrow returned again to the pastorate on Mundy's death and held it until his furlough in the year of the Mutiny. The outstanding feature of the period covered by his ministry was the removal of the Chapel from Clyde

Row to its present site. In 1854 Government intimated that they required the land for the purpose of building the Ordnance quarters, known as C. 10 and C. 11, which were subsequently erected in 1857. Government however gave in its stead the larger piece abutting on the maidan and compensation to the extent of Rs. 3,000. The transference was carried out in 1855, a large part of the existing material being used in the construction of the new place. Mr. Joshua Rowe, Surveyor of Calcutta was again the designer. The building is in pure Doric style, its length was then 85 feet; its breadth is 44 feet and height 27 feet. During its erection services were carried on temporarily in tents lent by the Arsenal and during the monsoon in the neighbouring Baptist Bungalow Chapel. An account of the opening of the Chapel for worship appeared in Mr. Storrow's report for 1855, extracts from which are here included:—

"At the opening the following services were held. On Thursday evening Sept. 27 a public Prayer Meeting was held: the Revds. W. H. Hill, E. Storrow and J. Cartland, Esq., taking part in the service. On Friday evening the 28th the Dedication Prayer was offered by the pastor Mr. Storrow, after which Dr. Boaz preached from 1 Cor. 1-23. On Sunday the 30th, Sermons were preached in the morning by the Revd. A. F. Lacroix and in the evening by the Revd. A. Leslie Minister of the Circular Road Baptist Chapel. On Tuesday evening Oct. 2nd a public meeting was held. The chair was occupied by the Revd. W. H. Hill and addresses were delivered by the Revds. T. Smith and J. Fordyce of the Free Church Missions, by B. E. Underhill, Esq., Secretary to the B. M. S. and by the Revds. J. Mullens and E. Storrow of the L. M. S. At the close of the meeting Mr. Storrow presented a handsomely bound copy of the pictorial Bible to J. Imlay, Esq., in the name of the church and congregation, as a token of their appreciation of the services he had rendered in the erection of the building. The collections during the services amounted to above Rs. 500. Above Rs. 2000 are yet required to pay the entire cost of the building, which has been Rs. 7,500 exclusive of the materials of the old chapel."

Another outcome of Mr. Storrow's Ministry was the formation of a "House Fund." Hitherto no missionary had lived in the immediate neighbourhood of the chapel and this undoubtedly interfered with the Pastoral work and that of visitation. The period we are now considering was naturally a suitable time to endeavour to acquire a Minister's house but it was not to become an accomplished fact until 22 years later. Meanwhile the fund steadily grew. I have mentioned the bungalow belonging to the Baptists who for some time past had been desirous of disposing of the property as the attendances there did not justify a continuance of the services, possibly owing



Grave of the Revd. Jas. Henry Parker,
Lower Circular Road Cemetery.



Mr. Mullens' Grave, Lower Circular Road Cemetery.

to the proximity of the pucca chapel at Clyde Row, and negotiations were entered into between Mr. Storrow and Baptists for the purchase of the bungalow. Mr. Wenger deals fully with this in his "Story of Lal Bazar Baptist Chapel." Briefly it may be said that in 1858 the bungalow became the property of the chapel for the sum of Rs. 1,000. On Mr. Storrow's departure on furlough it was found that his successor was compelled to reside at Bhowanipore in proximity to the work of the Institution and the bungalow was afterwards sold again without being used, and the proceeds were put to the house fund.

The Revd. William Johnston came to the Church in 1860 and in point of length of service he holds the record; his ministry, with interruptions, extending to 12 years and ceasing in 1876. Amongst the marriages he solemnized was that, at the private house of Mr. W. P. Alexander of Messrs. Mackinnon Mackenzie & Co., at 12 Elysium Row, of General Sir Alfred Gaselee, then a major in the Bengal Staff Corps to Alice Jane, daughter of the Rt. Hon. W. E. Baxter M. P. Mr. Johnston published "City Rice and Swamp" an account of a missionary's life and work in Bengal. A photograph of Hastings Chapel appears in this book.

In 1861 Mrs. Mullens died and it will not be out of place, amongst the record of so many men, to mention something of this good woman whose name is commemorated by a tablet near the choir pews, and placed there at the instance of teachers, scholars and friends. Hannah Catherine Mullens was the daughter of the gifted Lacroix who had joined the L. M. S. from the Netherlands Mission when the Dutch ceded Chinsurah. A king of vernacular preachers Lacroix spent all his long life in Bengal and was known and respected by all denominations. His name has been mentioned before but he was never a Pastor of the Cooly Bazar Chapel, although giving much of his tireless energy to the Sabbath preaching in English. His life was written by his son-in-law, Dr. Mullens who afterwards became Foreign Secretary to, and a Director of, the Board. Mrs. Mullens was born in Calcutta in 1826 and was married in 1845. She was a pioneer with Mrs. Sale of the Baptist Mission in Zenana work. Her life-story is ably told by her sister in a chapter at the conclusion of the father's life. She appears to have taken over the superintendence of the Sunday School some three years after her marriage and to have continued the same until her death. Her youthful son is buried in the military cemetery and an infant daughter at Lower Circular Road cemetery. Another daughter is Lady Spicer. In the *Calcutta Mission Advocate* for 13th November 1852 (page 542) there is a letter about the children of Hastings which is undoubtedly from her pen. She attributed her conversion to hearing Sujatali, a B. M. S. evangelist, pray for the children of Missionaries. The Moonshi lies close beside her and the grave of her noble

father in the cemetery at Lower Circular Road. The following is an extract from the *Friend of India* at the time of her death:—

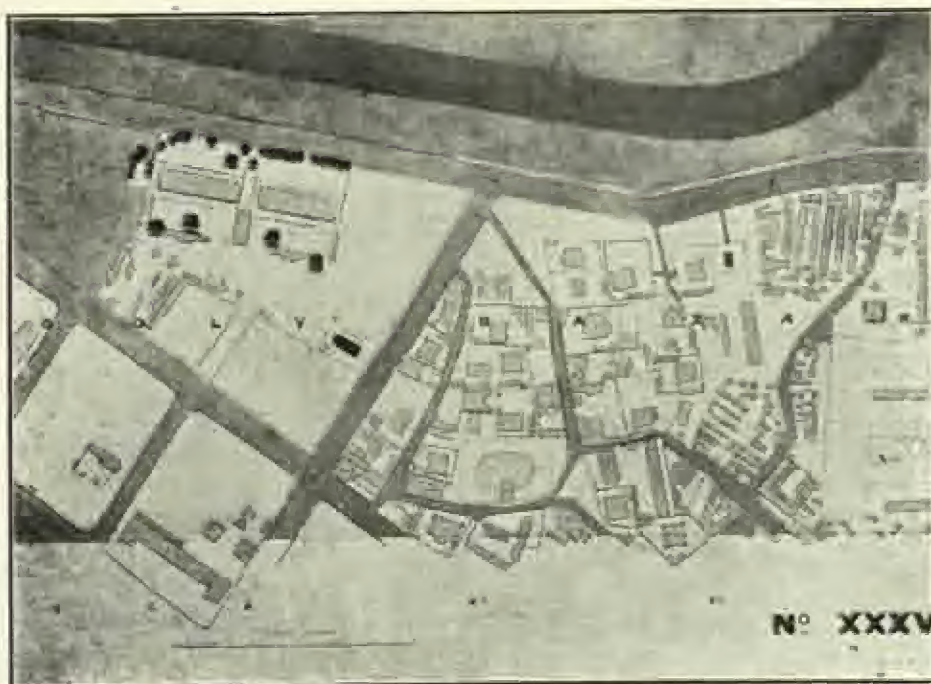
“The Apostle of the Zenana Mission has just passed away, and there is the more need that others fill her place. Living we should not have mentioned her name. Dead, the memory of Mrs. Mullens will long be fragrant among those who knew her work of faith and labour of love. The daughter of the missionary Lacroix, she was worthy of her father. How few of our readers have even heard of her; she was a reformer before the reformation. Since her return to India she has devoted her life to the Zenana Mission. She had genius as well as the zeal of an apostle. Her “Phulmani and Karuna” has been translated from its exquisite Bengali into every vernacular of India, and has become to the native Church what the “Pilgrim’s Progress” of Bunyan has been to the masses of England. Her “What is Christianity” was prepared for educated heathens who enquired like Nathaniel. And when taken away after a brief thirty hours of intense suffering, she had half finished another Bengali classic for the instruction of those native ladies whom she taught from week to week. Is it so difficult for one English lady out of every hundred to conquer a vernacular language, and devote part of her leisure to such of the zenanas in her neighbourhood as would welcome her visits? This for the rich and schools for the poor, and India will yet have a chance among the nations.”

In 1869, during Mr. Slater’s ministry the adjoining school-hall was built at a cost of about Rs. 4000. Mr. J. Bartlett of Union generously presented the congregation with Government paper to the value of nearly Rs. 1000, towards the expense, and at a public meeting held on Nov. 18, 1869 the hall was opened and a debt of Rs. 810. remaining was cleared off on the day.

The Revd. Wm. Joseph Wilkins became pastor in 1876. The house fund had grown to Rs. 7000, which included 1000 from the Directors of the L.M.S., being the proceeds of the sale of a house at Chinsura, and it was decided to wait no longer but have the minister’s house built and defray the cost by special efforts later. Building was commenced by Messrs. Mackintosh Burn in January, 1877, and the place was occupied on December 1. The actual cost of the building was approximately Rs. 16,000 and the debt incurred was subsequently cleared off a few years later. During the year the old wooden pulpit was removed and a raised wooden platform substituted. Two years later the aisles were laid with Minton’s mosaic tiles and other improvements were effected in the appearance of the building. In those days, of course, electricity was unknown. The Chapel was lighted with oil and afterwards by gas. Hand punkhas were in use. Mr. Wilkin’s pastorate extended over 7 years.



The Hooghly at Hastings, as it was when the Chapel was built.



Map showing site of Hastings Chapel from 1832 to 1855 and Baptist Bungalow Chapel.

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He was honorary secretary of the Calcutta Auxiliary of the British Bible Society and largely responsible for the building of the Bible Tract House, 22 Chowringhee. He was the author of the standard work "Hindoo Mythology Vedic and Puranic" and amongst other books published for the L. M. S.'s series "Daily Life and Work in India" is a story which tells in simple language for young people something of "the daily round the common task" of a missionary's life.

About this time (1879) it came to the notice of the Bengal Auxiliary that of the trustees appointed in 1846, only one was living—Henry Andrews—so, he having the power to do so appointed fresh Trustees, Members of the Bengal Auxiliary, by whom they were nominated.

The Revd. A. Paton Begg (1886-90) in one of his early reports gives a pleasing description of the neighbourhood as it then was:—

"The place in which this Chapel stands strikes one as not unlike a once quiet hamlet that has woken up to find itself clasped in the arms of some spreading metropolis. It presents a strange mixture of rural and city life; it has long been included within the Municipal limits of Calcutta; but by its position it will doubtless retain something of its rural aspect for many a year. It nestles in the south-west corner of the great maidan or military plain of Calcutta. The River Hooghly, fringed with a forest of masts, hems it in on the west, and a great canal bounds it on the south. It has one or two broad roads and many narrow winding lanes. Within it are the homes of some who have retired here to spend the evening of their life, and who have been incapacitated by a long Indian career for braving the rigours of the winter of their native clime. Here are also the homes of many who are still in the whirl of active life on shore or on the deep. Towering high above these abodes are extensive "ranges of barracks, peopled with the families of the subordinate officers of the Commissariat branch of the Indian Army Service, and close by are walled enclosures bristling with the varied munitions of war. Morning and evening, groups of children may be seen at play on the edge of the plain, reminding one of the scene of an English village common."

No history of the Chapel would be complete without some account of the brass lectern. The copy of the Holy Scriptures in use bears the following in the inside cover.

"This Bible with the lectern was placed in Hastings Chapel in May 1899. The lectern and Bible were given by affectionate friends in memory of Mr. D. F. Longley and Mr. H. R. Hopkins who were for some years intimately connected with this church

... serving on its committee and holding the offices of Secretary and Treasurer respectively. By a singular coincidence these two men, who were close friends in life, were not parted in death, for they died within a few weeks of one another in the spring of 1898 and were both buried at sea. An unanimous desire was expressed and carried out that one memorial should be raised to them both."

There are many honoured names of Missionaries of the Society who, although never actually acting as Pastors of the Church, have nevertheless assisted in the work both on the Sabbath days and at other times. Amongst these may be mentioned the Revds. A. F. Lacroix, Drs. Boaz and Joseph Mullens and Revd. J. P. Ashton. A long list could be given of laymen and women who have devoted time and energy to its cause.

Mention has not been made of the Baptismal font. There is no record of its origin but in 1873 a handsome marble column was presented to the Church and the font placed upon it. The vestry contains portraits of the Revds. Jas. Hill, A. F. Lacroix, Geo. Mundy, Wm. Johnston, J. E. Payne, Mrs. Mullens and Mr. John Wilson and a photogravure taken from a woodcut of the Chapel as it appeared about the period of the Mutiny. A framed signed Survey of India tracing hanging in the hall shows the situation of the first Churches.

In different periods a day school has been under the control of the Chapel Committee but its numbers were never very great owing to the proximity of larger schools in Calcutta, which the course of time has made more accessible for the children. The Church has at times permitted the use of the hall for private preparatory education.

R. P. ANDERSON.



Mrs. Mullens.



Revd. George Gogerly.



Henry Andrews, a former Trustee.



J. E. Payne.

Sir William Jones at Chittagong.

IN the October-December 1917 number of *Bengal : Past & Present** I was permitted to contribute a short note on Sir William Jones and Chittagong, and in that note I promised at some future date to have something further to say on the origin of the ruin commonly spoken of as Sir Wm. Jones' house. In that note I shewed how Sir William and Lady Jones were only visitors for a month or two, on one occasion, at Jafferabad, as the place was then called; and if in after years the ruin was connected with the name of this eminent scholar, it was conferred by time in honour to a great personality, rather than as any proof of possession. It is not easy to think that Sir Wm. Jones could have even contemplated the purchase of this house as he had at the time a country house at Krishnagar, Nadia, to which he constantly repaired.

I have not been able, much to my regret, to pursue to a finality my investigations into the history of this interesting ruin and from enquiries I have made I understand that there is practically no record of the place in the archives of the Chittagong Collectorate which would throw light on its origin. Sir H. J. S. Cotton in his Memorandum on the Revenue History of Chittagong, published in 1880, says, of the records, in a footnote: "It is curious that there is no reference whatever to the visit of Sir Wm. Jones who is known to have come and lived here for four months in 1785 (1786) and whose name is still associated with the ruins of a building on a hill near the station where he resided." I feel, however, that the little research I have accomplished should not go unrecorded for it may assist others at some future date.

In that part of Chittagong a Colonel is still spoken of. There is, or was, the Colonel road and the Colonel hât and some of the old inhabitants still speak to-day with awe and reverence of the mighty Colonel who ruled the land in days gone by, but nobody can name his name. I cannot do better than quote a translation, I received from one who helped me to make local enquiries:—

"It (the ruin) is called Colonel Sahib's Cottage. It is situated under Mouza No. 419 of 39 Pahartali Thana. In the last survey this land was declared for Railway Co.

"It is a very old cottage. Old men say that it was built 130 years ago. They say at first Colonel Sahib lived in this cottage and ruled this country.

* Vol. XV, pp. 57-59.

"The cottage in which Colonel Sahib lived fairly and freely after having spent much more money is become useless and its fairness has been obstructed by trees from all sides. Besides this there are market, tank and road for which his name is still familiar and not yet abolished. His name will be well remembered for a long time."

In the map of the Province of Chittagong, season 1815-16 copied in 1824 and signed by J. Cheap, Engineer and E. W. Everest, Surveyor-General at the time, in the possession of the Survey Office at Wood Street, Calcutta, there is marked at the site now occupied by the ruins the words, "Colonel Ka hāt." In the map of district Chittagong, season 1835-41 and 1861-66 the same spot is marked with the single word "Curnel" and adjoining is a spot marked "Sir William Jones' house" showing that at that date the ruin had acquired his name.

Who then was this Colonel? To any one who has read the available records of old Chittagong there can be no doubt that it is Ellerker who is referred to. Edward Ellerker entered the Bengal Army in 1764 and was gazetted a Captain in April 1769. The same month he married Miss Mary Gascoigne (*B. P. & P. Marriages in Bengal*)*. He was in all probability posted then to the command of the military at Chittagong, if he was not already stationed there. Mrs. Mary Ellerker died on October 18th 1776 aged 25 and her tomb is one of the best preserved of the old obelisks in Chittagong cemetery. In a list of residents at Chittagong in 1777 prepared by Chief Bentley the name of Captain Ellerker appears at the head of the military. He was gazetted a Major in January 1781 and the record of his second marriage a year after the death of his first wife appears in the *Calcutta Register* under date November 6th 1782, Wm. Johnson Chaplain, thus— "Edward Ellerker a Major in the Hon'ble Company's Military Service married Miss Ann Rochford. These persons were married at Chittagong in 1777 by a layman in the presence of many witnesses, no clergyman or person in Holy Orders being at or near the place." (*B. P. & P. Marriages in Bengal*.)† Sir Henry Cotton in his Memorandum above mentioned says that Capt. Ellerker, afterwards Lt.-Col. Ellerker, remained in Chittagong till 1786 (the year of Sir William Jones' visit which Cotton ascribes incorrectly to 1785). Every history of Chittagong and the Hill Tracts has some reference to the good work done by Ellerker in suppressing the risings of the neighbouring lawless tribes. In 1773 he subdued the Jaintia Pergunahs. Sir Wm. Jones in one of his letters written from the house at Jafferabad refers to Ellerker's absence on a punitive expedition so that Ellerker must have left later in the

* *Bengal: Past & Present*, Vol. IV, p. 495.

† Ditto, ditto, Vol. VII, p. 167.

year, if he left Chittagong for good then, but I am inclined to think Ellerker remained in Chittagong after that. One writer has stated that the Jones were guests of Charles Croftes, Chief of Chittagong at the time, but no authority is quoted for this statement and it is worth noticing that no mention of the presence of his host is made by Sir William Jones when writing of both, his own daily doings and that of Lady Jones at the house on the hill at Jafferabad, as in all probability he would have done were they staying under the same roof as Croftes. If we attribute this house to anyone but Ellerker I do not see how we can explain away the fact that the very neighbourhood around came to bear a military title. Ellerker was gazetted a Lt.-Col. in May 1786, but may have held the rank for years before as he was in command of the whole district. I am constrained to attribute this house to Ellerker because of the evidence of the "Colonel" and I am strengthened in this view by the fact that he built himself a house on a similar hillock at Pir Pahar Monghyr, where he appears to have gone on retirement. An interesting account of his later years is given by Twinning in his "Travels in India 100 years ago":—

"To-day (August 1794) the Commander-in-Chief (Sir Robert Abercromby) and his party dined with General Ellerker at an elegant mansion situated upon the summit of a hill near the river, about 2 miles from the Fort. The name of Belvedere, given to this charming villa, was justly deserved by the extraordinary beauty of its situation. The Ganges, escaping from the gorge on which Monghyr stands, assumes the expanse of a lake, bearing on its northern extremity the picturesque battlements of the Fort and bounded to the west by an amphitheatre of verdant hills. The current being thrown on the opposite side by the bastion above-mentioned and by the southern angle of the fortress, all boats ascending the stream keep near the western shore, passing almost under General Ellerker's windows; while the great cotton and other boats, coming suddenly into view from behind the fort, and borne rapidly across the middle of the bay, impart incessant animation to this fine river scene. This visit afforded me another amusement. The General's Lady was a great bird-fancier, and had here, it was said, the best private collection of Indian birds. Several rooms were nearly full of them, some in large cages formed by enclosing a part of the room, some in portable cages varying in size and construction, and scarcely less curious than their beautiful prisoners. Numerous parrots from different parts of India and speaking, I suppose, different languages, were upon stands. I saw the bulbul or Indian nightingale, so celebrated in eastern poetry; the baya, no less celebrated in eastern romance."

Ellerker was gazetted full Colonel and Major-General in May 1796, and died at Bhagalpur in 1802. I had the pleasure to contribute recently to *Bengal : Past & Present* a photograph of his tomb at Bhagalpur military cemetery.*

I feel therefore that I have shown fairly conclusively in this, and my former note that the ruin was never built by Sir Wm. Jones, nor did the place ever belong to him, nor was he more than a passing visitor.

R. P. ANDERSON.

* In this volume.



Old Military Cemetery, Bhagalpur.



Cleveland's House at Bhagalpur.

Cleveland and Bhagalpur.

I ENCLOSE a photograph of the house where Augustus Cleveland lived when Collector at Bhagalpur during the closing years of the 18th century. The photograph shows the stone erected to his memory. It was sent out from England by the Directors of the East India Company and placed in the compound of the house. The inscription is as follows—

To the memory of Augustus Cleveland Esq., late Collector of the district of Bhagalpore and Rajamahall / who without bloodshed or the terror of authority / employing only the means of conciliation / of confidence and benevolence / attempted and accomplished / the entire subjection of the lawless and savage inhabitants of the / jungle-territory of Rajamahall / who had long infested the neighbouring lands by their predatory incursions / inspired them with a taste for the arts of civilised life / and attached them to the British Government by a conquest over their minds / the most permanent and as the most rational mode of dominion / the Governor-General and Council of Bengal / in honour of his character and for an example to others / have ordered this monument to be erected / He departed this life on the 13th January 1784 aged 29.

I also send a photograph of a corner of the small old military cemetery at Bhagalpur. The tallest of the obelisks is the grave of Major-General Edward Ellerker who died at Bhagalpur. He spent nearly all his life in Chittagong where he was commandant of the troops. His work took him among the hill tracts of Chittagong. He is mentioned by most writers on Chittagong history and was Major at the time of Sir William Jones' visit to Chittagong. His record taken from Dodwell and Miles' old Indian Army list is as follows:—

Cadet 1764. Ensign 1764. Lieut. 1765. Capt. 1769. Major 1781. Lt.-Col. 1786. Col. and Maj.-Gen. 1796. Died Nov. 15th 1802 at Bhagalpore.

His young wife, Mrs. Mary Ellerker, is buried in Chittagong cemetery. She died in 1776. The tomb is in good state of preservation.

The other obelisks shown are all to the memory of infants the five children of Sir Fredrick and Lady Hamilton. None of these infants survived its first year. They were all buried within a few years of each other and about the same time as Ellerker. Whether the family were related to

Ellerker it is not possible to say. This cemetery encloses a walled-in tomb containing, it is said, the remains of a British Colonel and his moslem consort. There are no inscriptions but tradition has it that the burial of the woman within the cemetery was refused and the Colonel knowing that the cemetery would have to be enlarged, purchased the piece of ground adjoining and buried the woman there. The whole is now enclosed within the burial ground. I believe there is actual proof of this story in the records and all indications point to its probability. Offerings are still made at the woman's tomb.

R. P. ANDERSON.

Memoir on Education of Indians—II.

(Continued from page 156, Vol. XVIII.)

SUPPLEMENT to the foregoing Memoir, containing further proceedings of the local Governments in India relative to Native Schools in that country, and to the diffusion of science among the Natives, to the date of the latest records received from India.

THE PRESIDENCY OF BENGAL.

THE GENERAL COMMITTEE OF PUBLIC INSTRUCTION IN CALCUTTA.

THE Bengal Government early in the year 1825 had under its consideration a proposal, founded on a communication from Madras, to encourage learning among the natives of India by a Regulation directing a preference for public employments in the courts of justice, of persons duly certified to be of competent learning. The judges of the Court of Sudder Dewanny Adawlut in Bengal, were consulted (1) on this point, and severally recorded minutes expressive of their conviction that the measure would be inefficient. Under these circumstances, the Bengal Government did not deem it expedient to pass such a Regulation, but called upon the Judges of the provincial, zillah and city courts in selecting pleaders for their respective courts, to give a preference to those persons who should produce certificates of their acquirements, and to recommend for such certificates such individuals as appeared to them best qualified for the office; which certificates, the Committee of General Instruction was empowered and directed to grant, after due inquiry, in all cases.

The letters from the Governor-general in Council to the Court of Directors in the Persian department, dated the 21st of August, 1829, and in the political department, dated the 27th of August, 1830, contain in detail the proceedings of the Committee of Public Instruction in the years 1827, 1828 and 1829, in the arrangement and direction of the several institutions which had been placed under the superintendence of that committee, as follows:—

CALCUTTA MADRISSA.

The studies in this college had been confined, in the year 1826, to Arabic, Mahomedan Law and Mathematics. In the year 1827 the study of

(1) Civil Judicial Consultations, 22 September, 1825, Nos. 14—20.

Mahomedan law was extended, and a medical class instituted; the Examinations were in Arabic, Logic, Rhetoric, Philosophy, the elements of Euclid Arithmetic, Algebra and Medicine. The progress of the students was reported to have exceeded that of the preceding year. Dr. Breton, the Professor of Medicine, had been authorized to obtain a supply of medical tracts, and a skeleton had been purchased for the use of the medical class. Orders had also been given for translating into Arabic an anatomical work published by Mr. John Tytler. An English class had been established, which in the year 1828, consisted of 42 out of 73, the total number of students then in the college. The letter of August 1830, enclosing the report of the year 1829, informed the Court that although the Bengal Government wished to encourage the Mahomedans of Calcutta in the acquirement of the English language, it had not been thought expedient to resolve as proposed by the committee, that a preference in the appointment of Government Vakeels, and of agents with the several Commissioners, should be given to those who had acquired that language. The Committee of Public Instruction were, however, authorized to state that proficiency in the English language would be a ground of preference where the acquirements of candidates were in other respects equal.

All applications for certificates as law officers were to be accompanied by testimonials of good conduct and general proficiency previous to examination.

The number of students examined in January 1830 was 85, the number of students at that time in the institution was 99.

BENARES COLLEGE.

In 1826 the studies in this college appear to have been purely national, but pursued with diligence. In 1827 the study of the Hindoo Law was introduced; an increased attention given to the cultivation of the Sanscrit, and generally to objects which had a practical value. Grammar was the favourite study; the law classes well attended; higher proficiency in the Persian exhibited than in any previous year; a local committee for the management of the college formed, and a separate English School sanctioned as an experimental measure, at an expense of from 700 to 800 rupees per month, to be charged to the education fund.

The number of students in the college at Benares, in 1827, was 259, inclusive of 93 on the foundation. In the following year the total number was 277; of which 249 were Brahmins and the remainder were 18 of the Khetry sect, 9 Kaets and 1 Ajerwala.

At the public examination in March 1830 donations to the college funds were made by opulent natives present, amounting to Surat Rs. 1,516 and 1 gold mohur.

AGRA COLLEGE.

In 1826 the studies in this college are reported to have been most successful in the Arabic and Persian. In Sanscrit and Hindoo advance was retarded through the want of books. In 1827 considerable progress was made in the latter language, to which more attention was paid. The study of the Elements of Geography, of Astronomy and of Mathematics, according to the European system, was introduced this year. In 1828 the committee reported, that through the zeal and judgment displayed by the superintendent, Dr. Duncan, the scale of proficiency at the institution was considerably raised. After some discussion the propriety of forming an *English class* was determined on and the measure adopted; although it was then under consideration to establish a separate college for English at Delhi (*q. v.*), and to unite influential natives with Europeans in the management of it.

In 1829 the committee was authorized to draw upon the treasury at Agra to the amount of Rs. 42,501-15-9. for the erection of a college at Agra.

The number of students in this college:—

In 1826 was	...	...	...	117
" 1827	...	...	...	210
" 1829	...	...	...	203

of whom 73 received stipendiary allowances.

DELHI COLLEGE.

The reports state that in the year 1826, the studies in this institution were confined to the Persian and Arabic languages, to Mahomedan Law, and the Elements of Euclid; but the progress of the institution was considered to have been very satisfactory, and additional means were placed at its disposal; particularly a donation by Nawaub Islamaid-ood-Dowlah, late Minister of the King of Oude, of Rs. 1,70,000; which donation it was intended to commemorate by a marble tablet, to be placed in the college. In the year 1827, the study of Astronomy, and the Mathematics, on European Principles, was introduced. The progress made in the several studies during the years 1828 and 1829, is stated to have been satisfactory. It was resolved to obtain the assistance of influential natives at the periodical examinations of the students, and to form a separate English College; from which, with the several economical arrangements determined upon, particularly the discouragement of stipendiary grants to the students, the greatest benefits were expected.

In 1827, the greatest number of students was 204; in 1828, 199; and in 1829, it was 152, making a reduction of 47 from the preceding year.

DELHI INSTITUTION.

This establishment has been since founded by the appointment of teachers, provision of elementary books, and the assembling together of 68 pupils.

CALCUTTA SANSKRIT COLLEGE.

The reports state that, in 1826, the attention of the students in this college was directed to the study of the Sanscrit, and of Hindoo Law, according to the best authorities. In 1827, the acquirements of the students in the Sanscrit Language and Literature, had reached a point of excellence which had never before been attained under the native system of education; some of the students had gone through a complete course of arithmetic, and had commenced algebra, and a medical and English class had been formed. The report of 1828 states, that the progress of the students in the English language had been satisfactory, as had been that of the medical classes in the study of medicine and anatomy; and particularly that the students had learned to handle human bones without apparent repugnance, and had assisted in the dissection of other animals.

The report of the examination of the students in 1829, submits a list of prizes entirely of books, proposed to be presented to 62 students out of 137, the number of those attached to the college. Rupees 300 per month have been assigned for the establishment of an hospital in the vicinity of the college.

In December 1823, Rammohun Roy addressed the Governor-general in the name of his countrymen, expressing an opinion averse to the supposed object of the British Government, in the foundation of this college in Calcutta, which he considered as calculated only to perpetrate a species of literature, which was, in his judgment, and that of those whom he represented, utterly worthless, and recommending instead thereof the employment of Europeans of character to instruct the natives of India in mathematics, natural philosophy, chemistry, anatomy, and those other useful sciences, which the nations of Europe had carried to a pitch of perfection that had raised them above the inhabitants of other parts of the world.

Rammohun Roy particularly adverted to that period in the history of Great Britain, when Lord Bacon is considered as having by his writings set aside the legendary lore of the dark ages, and introduced true science in its state.

The Bengal Government regarded this letter as having been penned under a somewhat erroneous impression respecting the views of Government in the establishment of the Sanscrit College, but forwarded the letter to the Committee of Public Instruction for their information.

On this subject, the despatch in the Territorial Department, dated 28th February 1824, contains observations by the Court of Directors as follows:—

"With respect to the sciences it is worse than a waste of time to employ persons either to teach or to learn them on the state in

which they are found in the oriental books. As far as any historical documents may be found in the oriental languages, what is desirable is, that they should be translated, and this it is evident will best be accomplished by Europeans who have acquired the requisite knowledge. Beyond these branches, what remains in oriental literature is poetry, but it never has been thought necessary to establish colleges for the cultivation of poetry, nor is it certain that this would be the most effectual expedient for the attainment of the end.

"In the time, we wish you to be fully apprized of our zeal for the progress, and improvement of education among the natives of India, and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us. But we apprehend that the plan of the institutions to the improvement of which our attention is now directed, was originally and fundamentally erroneous. The great end should not have been to teach Hindoo learning, or Mahomedan learning, but useful learning. No doubt in teaching useful learning to the Hindoos or Mahomedans, Hindoo Media or Mahomedan Media, as far as they were found most effectual, would have been proper to be employed, and Hindoo and Mahomedan prejudices would have needed to be consulted, while every thing which was useful in Hindoo or Mahomedan literature, it would have been proper to retain; nor would there have been any insuperable difficulty in introducing under these reservations a system of instruction from which great advantage might have been derived. In professing on the other hand to establish seminaries for the purpose of teaching mere Hindoo or mere Mahomedan literature, you bound yourselves to teach a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which utility was in any way concerned.

"We think that you have taken upon the whole a rational view of what is best to be done. In the institutions which exist on a particular footing, alterations should not be introduced more rapidly than a due regard to existing interests and feelings will dictate, at the same time, that incessant endeavours should be used to supersede what is useless or worse in the present course of study, by what your better knowledge will recommend.

"In the new college which is to be instituted, and which we think you have acted judiciously in placing at Calcutta instead of Nuddea and Tirhoot, as originally sanctioned, it will be much further in your

power, because not fettered by any preceding practice, to consult the principle of utility in the course of study which you may prescribe. Trusting that the proper degree of attention will be given to this important object, we desire that an account of the plan which you approve may be transmitted to us, and that an opportunity of communicating to you our sentiments upon it may be given to us before any attempt to carry it into execution is made."

The Bengal Government, on receipt of the Court's letter, communicated it to the Committee of General Instruction, who in reply submitted some observations in vindication of this establishment as it then existed.

Admitting that the legitimate object to be pursued was the introduction of European science to the extinction of that which is falsely so called by Hindoos and Mahomedans, circumstances, it was observed, had rendered necessary the course which had been pursued, and it was questionable "whether the Government could originally have founded any other seminaries than those which it actually had established, viz., the Madrissa, to teach Mahomedan Literature and Law, and the Benares College, to teach Sanscrit Literature and Hindoo Law." The absence of all media, either teachers or books, for instruction of a different kind, the necessity for which has been acknowledged by the Court of Directors, was considered fully to have justified the course which had been pursued.

It was further observed, as justifying that course, that the Government stood pledged to its adoption in the case of the "Sanskrit College in Calcutta, which was substituted for two colleges proposed to be endowed at Tirhoot and Nuddea, the original object of which was declared by the preservation and encouragement of Hindoo learning"; that the state of public feeling in India did not then appear to warrant any general introduction of western literature and science, although the prejudices of the natives against European interference with their education in any shape had considerably abated; that the substitution of European for native superintendence over all the schools maintained by Government was an important change which had been effected and from the continuance of which, exercised with temper and discretion, it was expected that the confidence of the officers and pupils of the several seminaries would be won to an extent that would pave the way for the unopposed introduction of such improvements as the Government might thereafter have the means of effecting; and, finally, that a necessity still existed for the creation of those media by which useful science was to be diffused, that is, by teaching native teachers, and providing books in the languages of India.

On the unfavourable view taken by the Court of the state of science among the natives of India, the committee remarked as follows :—

"The position that it is worse than a waste of time to employ persons either to teach or learn the sciences in the state in which they are found in oriental books is of so comprehensive a nature, that it obviously requires considerable modification, and the different branches of science intended to be included in it, must be particularized before a correct appreciation can be formed of their absolute and comparative value. The metaphysical sciences, as found in Sanscrit and Arabic writings, are, we believe fully as worthy of being studied in those languages as in any other. The arithmetic and algebra of the Hindoos lead to the same results and are grounded on the same principles as those of Europe; and in the Madrisa, the elements of mathematical science which are taught are those of Euclid. Law, a principal object of study in all the institutions, is one of vital importance to the good government of the country, and language is the ground-work upon which all future improvements must materially depend. To defuse a knowledge of those things, language and law especially, cannot therefore be considered a waste of time."

The Committee conclude their letter by observing, on the subjects of history and the poetry, that the attachment of the Mahomedans to their own history is great; that no good reason appeared why the natives in India should be debarred from cultivating their own historical records, or why the transactions of the country in which they had a natural interest should not be thought deserving of their perusal; and that poetry was a branch of study in all colleges, having ever been found to be a valuable auxiliary in the study of literature in every language and country. "As a part therefore, and a very important part of Sanscrit and Arabic literature, as the source of national imagery, the expression of national feeling, and the depository of the most approved phraseology and style, the poetical writings of the Hindoos and Mahomedans appear to be legitimately comprehended amongst the objects of literary seminaries founded for Mahomedans and Hindoos."

THE VIDYALA, OR ANGLO-INDIAN COLLEGE.

The reports of 1827 and 1828 state, that the studies in this institution are natural and experimental philosophy, chemistry, mathematics, algebra, Tytler's Elements of General History, Russell's Modern Europe, with Milton and Shakespeare; that the progress of the students had been satisfactory; that it had increased gradually, and was in the year 1828 greater than in any preceding year. It had been determined to attach to the college a

lecturer on mathematics and a lecturer on English literature, for which latter appointment Dr. John Tytler had been selected, until the arrival of a person from Europe. For this duty a salary has been assigned to him of Rs. 500 per month.

Subscribers to this institution to the amount of Rs. 10,000, are allowed to place one free scholar each on the foundation. Smaller donations are appropriated to the maintenance of small scholarships, and to the maintenance of some of the pupils of the first class.

The number of students attached to this institution was—

In January 1826	...	...	196
In July 1826	...	...	280
In „ 1827	...	...	372
In „ 1828	...	...	436

of which latter number 100 received gratuitous education.

For the use of this institution, it was determined to publish a series of English books, at an expense of Rs. 49,376, which is to be borne in equal parts by the funds under the control of the Education Committee, and by the School-book Society; an immediate supply amounting to Rs. 5,000, to be obtained from England. Many of these were given in prizes to the students.

The report of 1829 states, that the progress made by the students in the preceding year had not been equal to that made by them in the previous years, which was attributed to the want of superintendence by some zealous and intelligent person who had enjoyed the advantages of a superior English education. The committee were informed that they were at liberty to look for some person in England suitably qualified, to whom the Court of Directors were requested to grant the requisite permission to proceed to India. Permission has since been granted by the Court of Directors to the Rev. Dr. James Adamson, minister of the Scottish congregation at the Cape of Good Hope, to proceed to Calcutta, on receiving a requisition from the Bengal Government to that effect.

INSTITUTIONS IN NUDDEA.

The report of 1829 refers to an allowance which had been enjoyed by some learned preceptors in Nuddea, amounting to 100 rupees per month, for the restoration of which the parties had petitioned the Government. The Committee of Public Instruction having received orders to examine and report upon this petition, deputed their junior member to the spot to make the necessary inquiries. His report contains the history of this institution, and the following description of the primitive modes of study practised in Nuddea, which is incorporated into the committee's report, on receipt of which it was

determined to continue the allowance of 100 rupees per month to the petitioners.

"Nuddea contains about twenty-five establishments for study; these are called *tolls*, and consist of a thatched chamber for the pundit and the class, and two or three ranges of mud hovels in which the students reside. The pundit does not live on the spot, but comes to the *toll* every day in which study is lawful at an early hour, and remains till sun-set. The huts are built and kept in repair at his expense; and he not only gives instruction gratuitously, but assists to feed and clothe his class; his means of so doing being derived from former grants from the Rajah of Nuddea, and presents made to him by the zeminders in the neighbourhood at religious festivals, the value of which much depends on his celebrity as a teacher.

"The students are all full grown men, some of them old men; the usual number in a *toll* is about 20 or 25, but in some places where the pundit is of a high repute, there are from 50 to 60. The whole number is said to be between 500 and 600. The greater proportion consists of natives of Bengal; but there are many from remote parts of India, especially from the south. There are some from Nepaul and Assam, and many from the eastern districts, especially Tirhoot. Few, if any, have means of subsistence of their own; their dwelling they obtain from their teacher; their clothes and food in presents from him or the shop-keepers and landholders in the town or neighbourhood. At the principal festivals, they disperse for a few days in quest of aims, when they collect enough to maintain them till the next interval of leisure. All those who come from places more than three days' journey from Nuddea have hitherto depended very much upon the grant from Government, which gave them from twelve annas to one rupee a month each, and nearly sufficed to procure them food. The number of the *Vidisa* or foreign students was generally between 100 and 150 and there are about the latter number still at Nuddea, awaiting the result of their petition. If not complied with, they will find it necessary to quit the place.

"The chief study at Nuddea is *nyaya* or logic; there are also some establishments for tuition in law, chiefly in the works of Raghunandana, a celebrated Nuddea pundit; and in one or two places grammar is taught. Some of the students, particularly several from the Dikhan spoke Sanscrit with great fluency and correctness.

"I made particular inquiry of the students with respect to the distribution of the allowance, and entire satisfaction was uniformly expressed on this subject. A petty *saraf* or *poddar*, accompanied by one of their number, is deputed to receive the allowance at the collector's treasury. On his return, he divides it among the *Vidisi* students, whose presence in the town is perfectly well known. The *poddar* whom I saw keeps a shop for the sale of

grain, and supplies the students with food, advancing them occasional maintenance on the credit of their monthly allowance. They are commonly in his debt; but he is too unimportant a personage, and the students are too numerous, and as Brahmans too influential, for him to practise any fraud upon them. The allowance, I have no doubt, is fairly distributed; and although the value of the learning acquired at Nuddea may not be very highly estimated by Europeans, yet it is in great repute with the natives, and its encouragement even by the trifling sum awarded, is a gracious and popular measure. There can be no doubt of its being a very essential benefit to those students who have no other fixed means of support."

(For further notices of native establishments for education in Nuddea, see under Indigenous Schools, in a subsequent part of this paper).

BHAGULPORE SCHOOL.

In 1828, it was proposed to discontinue this school, it not having answered, in the opinion of the committee, the purpose of general instruction, with a view to which it had been established. As a regimental school, it was supposed that it might be useful, but for this purpose only it was considered inexpedient to burthen the education fund with a charge of 300 rupees per month. The report of 1829-30 gives a more favourable view of the state of this institution, and announces the determination of the Government to continue it. From this report it appears that during that year 134 pupils had been in attendance, chiefly from the hills, of whom 57 had left the school during the year, after acquiring various degrees of proficiency; and that of the 77 who were present at the examination the first class consisted mostly of boys from the hills; and in the other classes the proportion of sepoy was less than usual. The scholars were mostly of a less advanced age than formerly, and their reading had been more miscellaneous and more likely to be of service generally. In these respects, therefore, the committee remarked that the character of the school had already undergone a beneficial change.

The means of further improvement suggested by Captain Graham, are the cultivation of Hindoostanee in the Nagree character, and the formation of an English class, to which the best scholars should be promoted as a reward for their exertions; the appointment of competent teachers; the limitation of the attendance of paid scholars to four years, and the authoritative interposition of the magistrate in enjoining the Hill chiefs to send their sons to school. Captain Graham had instituted two branch schools, and proposed more when competent teachers could be found. His letter, dated the 16th of February 1830, contains the following observations:—

"I beg leave to suggest that when the scholars are able fluently to read the common elementary school books in one of the above characters, (the

Khates or Deb alphabets), to write letters on common affairs, and are become ready accountants, they should as a reward be placed in an English class. The following are my reasons for recommending this plan:—

- "*First.* Judging from the attempt which has been made to teach a few of the Hill boys English at this school, as well as from the progress made by five or six boys who were under the instruction of the late Rev. T. Christian, I am led to be of opinion they would acquire that language with greater facility than the Persian, and nearly in as short a time as they learn Hindoostanee.
- "*Second.* The Hill people, neither being of the Hindoo nor Mussulman religion, and quite free from the prejudices of caste, esteem a knowledge of the English language as a sure means of their obtaining lucrative employment under Europeans, and thereby becoming a most useful race of people in place of remaining in their present degraded state. I have at different times employed several of them in my private service, and have always found them active, honest and cheerful, although constantly suffering from the hatred of the other servants.
- "*Third.* As they have neither priests nor images, and are very independent as to religious matters, the common class books used in any English school would not now be objected to by them."

THE CHINSURAH SCHOOLS.

These schools, which were placed under the superintendence and orders of the instruction committee in 1824, appear subsequently to that date to have declined considerably; in consequence of which some of the members of that committee in 1827, expressed doubts as to the utility and expediency of maintaining them. The Government determined to await a communication from the local committee, which proving more favourable than had been anticipated, the schools were continued. The examination report for the year 1829, gives the following results:—

Number of schools	...	...	14
Number of scholars on the books	...	...	1,540
Ditto	in attendance	...	1,215

The scholars consisting of different castes in the following proportions:—

In every 100 boys	...	}	10 Mussulman.
			15 Brahmins.
			15 Kyast.
			15 Baidey.
			45 Soodra.

These are divided into three classes, of which the first peruses the Bengali works of Messrs. Yates and Pearson on geography, astronomy and natural philosophy; the studies of the others are of a merely elementary character, or lessons in spelling and reading. By means of these schools, the committee remark, "useful instruction and improved feeling are disseminated amongst the villages above and below Chinsurah, but their scattered position renders effective superintendence impracticable." It does not appear that any general examination of the pupils has taken place. The state of the schools is from time to time reported by the Superintendent, Mr. Pearson. The committee do not anticipate that the acquirements of the students will ever be more than elementary.

CHINSURAH FREE SCHOOL.

This separate establishment, which is, like the other schools, under the superintendence of Mr. Pearson, contained in 1829, 64 males, of whom from 30 to 40 were Hindoos, and six girls. The studies of the senior classes, it is observed, appear to have assumed a higher scale than in former years; the History of England and miscellaneous extracts being added to the perusal of the Bible and the acquirement of English grammar. The correspondence relative to the grant made to this school will be found in the Appendix.

RAJPOOTANA OR AJMERE SCHOOLS.

The sum of 300 rupees per month, assigned for the support of these schools, appears to have been appropriated in the following proportion:—

	Rs.
Salary to Mr. Carey, as Superintendent	200
To the expenses of the school, including two native teachers	100
Total	300

In 1827, these schools, then four in number, were reduced to one at Ajmere. For the use of this establishment, a supply of books was forwarded from the Presidency, which proved advantageous; and the principal civil authority at Ajmere was required to superintend the periodical examinations of the scholars.

In 1828, an examination took place at Ajmere, in the presence of the honourable Rd Cavendish and some qualified natives, the result of which is stated by the education committee to have been unsatisfactory. There were at that time less than 200 boys in this school; they were divided into two departments, Hindoo and Persian, in neither of which was much

proficiency evinced; the Hindoo students of the second class being reported to read indifferently, and those of the first having learned a few pages of Sanscrit grammar. The pupils in this division were, however, with few exceptions, very young, none having been attached to the school more than two years. The state of the Persian classes was still less satisfactory. Both departments studied arithmetic, in which, in the Persian class particularly, progress had been made to the rule of three. The committee observe that all the reports they have received from the superintendent are merely tabular statements, and that they look to the political agent and his assistant, under the orders of Government, to report on the state of the school, the duties of the superintendent, the description of teachers employed, the salaries they severally receive, the course of study, the hours of attendance, the inducements held out to scholars to attend and to exert themselves, the possibility of fixing a small charge for tuition or of assisting the means of support by private subscriptions and donations, admitting subscribers or donors to a share in the superintendance, and also to the practicability and advantage of introducing the study of English, in which Mr. Carey might no doubt take an active part.

CAWNPORE FREE SCHOOL.

The report of the education committee states, that a public examination of the state of this school took place in February 1830, before the Rev. E. White, the Rev. J. Whiting and others, which gave great satisfaction to many persons well qualified to judge of the efficiency of the system pursued in the school.

The boys' school contained 75 scholars studying English alone, 47 who were studying Sanscrit, and 23 who were studying Persian and Arabic. These last classes commenced the study of English after the examination. There were also 11 girls in the school. It is stated that the English classes contained a large proportion of Hindoos and a few Mahomedans; that the upper classes had made considerable proficiency in ancient history, geography and arithmetic; that they were familiar with English grammar, and could translate from English into Hindoostanee; that there were few (seven in the first class) who had attained adolescence, being many of them under 12 years of age, instead of adults between 20 and 30, or even older, who were formerly learning to spell in this school.

Only the elements of Sanscrit, Arabic and Persian were taught, and the Koran learned, "probably by rote." This seminary is stated to have been on the whole as efficiently conducted as its means permitted.

ALLAHABAD SCHOOL.

The native school in this place was set on foot in 1825 by some English gentlemen, who subscribed for its support about Rs. 30 per month. In

January 1826 the friends of the institution at Allahabad applied to the Government for patronage and assistance to the school. There were at that time in the school, 31 scholars reading Persian, and 17 reading Hindoo, for whom teachers and accomodation had been provided out of the sum subscribed. The first aid afforded to this institution out of the education fund, was a supply of books to the value of Rs. 1,000, with a promise of further assistance when the school should have assumed a consistent and permanent character. In February 1830, the education committee received a very favourable report of the state of the school, which then consisted of about 64 students who were studying Persian and Hindoostanee, in which they were able to read works of a classical character. It is further stated, that they had acquired a tolerable proficiency in the elements of geography and arithmetic; and that some of them had acquired such a knowledge of surveying, as to have surveyed a village under the orders of the commissioner in a satisfactory manner, and that five of them had in consequence obtained employment as ameens and surveyors under the Government. The education committee in consideration of this favourable report, recommended the Government to grant to the school 100 rupees per month, out of the education fund, which recommendation was complied with.

DACCA SCHOOL.

In 1823 a society was formed at Dacca for the support of Christian, Persian and other native male and female schools in the city of Dacca and its vicinity. The society took under its care six schools, which in three years were increased to 25 schools, attended by 1,414 scholars. The six schools had been for about three years supported by the Serampore society, but the funds of that society proving inadequate to the demand upon them, the European inhabitants of Dacca, aided by many natives of liberal dispositions, subscribed for the support and enlargement of these schools. "Through some unaccountable cause," the native subscribers withdrew their support in 1826, and the number of Europeans in Dacca being too limited to afford the means of supporting these schools, application was made to the Bengal Government for pecuniary aid, who referred the request to the education committee. That committee reported, that these schools did not fall strictly within the limit of their superintendence, and even had it been otherwise, that the fund annually at their disposal was entirely appropriated. The Vice-President in Council, nevertheless determined, under date 30th December 1826, to present the Dacca schools with 3,000 rupees, and a supply of school books.

ETAWAH SCHOOL.

In 1824, the Superintendent of Police reported* that the Magistrate of

* JUDICIAL from, 6 December 1827, paras. 107-109; CONSULTATIONS, 1 July 1829, Nos. 19-20; ditto, 3rd December 1829, No. 30.

Etawah had appropriated the sum of Rs. 101-3 annas out of the town duties, as wages for the instructors of youth in a school, and requested to be informed whether such an appropriation of that fund was allowable. He was informed in reply that it was not allowable, without the previous sanction of Government.

MYNPOORY COLLEGE.

The local agent in Etawah was subsequently permitted to appropriate this sum in the support of schools for the education of youth in Persian, Hindoostanee and English, which appropriation of it continued till 1828; when the reports of the examinations of the scholars having been submitted to the education committee, it appeared that no progress had been made in useful learning; that the greater number of the pupils were generally absent, and that those who attended, derived through badness of memory, little or no benefit from the institution. The greatest number of boys reported to have been in these schools, or college, was 40. Under these circumstances the institution was abolished.

PROPOSED COLLEGE AT BAREILLY.

In 1827, the local agents in Bareilly, Messrs. S. M. Boulderson, J. Davidson and C. Bradford, were required to report "what schools, colleges or seminaries of any description whatever, existed in the towns or villages" of that district. In reply they informed the education committee, that in the town of Bareilly there were 101 schools in which Persian was taught, and 20 in which the children of the Malinjims were taught accounts; besides which there were 11 persons who taught Arabic, and two who taught the science of medicine; that in the villages round about Bareilly there were 9 Hindoo schools and 13 Persian; and in the other parts of the district as follows:—

	Persian.	Hindoo.
In the thannah of Bhoora ...	4	...
In Ichonadab ...	3	3
In the town of Budaon besides the College of Mahasnood Ally ...	34	...
In the neighbouring villages ...	6	1
In Kusbah Furreedpore ...	8	...
In the neighbouring villages ...	8	...
In Kusbah Besulpore ...	...	2
In the neighbouring villages ...	...	7
In the thannah of Dettagunge ...	6	2
In Riche ...	...	1
In the adjoining villages ...	...	11
In the Busten Ojahnee ...	1	2

	Persian.	Hindoo.
In the villages adjoining ...	2	16
In the town of Omlah ...	8	21
In the adjoining villages ...	6	...
In the thannah of Bilsee ...	4	3
In the town of Shagusti ...	1	...
In the villages of the pergunnah ...	3	1
In the thannah of Nawaubgunge ...	5	32
In the Busten of Sheergicoli ...	2	...
In the neighbouring villages and that in a village of the same thannah there were resident three learned men who taught the Arabic sciences, and ...	10	...
In the thannah of Meerungunge ...	3	4

"In these schools," the local agents observe, "science of any sort is rarely studied. Works in the Persian language, such as the *Bostan*, *Golistan*, *Zalicka*, *Modhooram*, *Aboolfuzul*, *Secundernameh*, *Tusha Kheeleefa*, *Bahardanishi*, are read, with a view to facility in writing Persian; besides this, the scholars are instructed in the simplest rules of arithmetic. In the colleges, the works read are in the Arabic language. The course of study includes *Surf*, *Neho*, *Mautick*, *Laws of Composition*, *Fikha Kikmut*, under which are included medicine, mathematics, and natural philosophy, the *Buddus*, and the explanations of the *Koran*; besides these, there are schools in which the children of Mahajans and those intended for putwarries are taught accounts; those who study the Hindoo sciences read the *Vedas*, the *Shastres*, the *Poorans*, *Beakam Jotuh Chelum Naryul*, *Ojoosh Bed*, *Memansa*, *Neari*. We have not heard that there are any establishments for such scholars in the villages.

"In the schools in which Persian is taught, the boys read manuscript copies of the different books, and learn to write on boards.

"Hindoos and Mussulmans have no scruples about reading together. The teachers are almost always Syeds, Sheeks, Moguls, Patans or Kaits.

"The teachers are paid from three to seven rupees a month by the person at whose house they sit; they also get their meals twice a day; and surance, that is, a *kubba*, *razaee*, *toshak* and *bolaposh*. *Kubba* and *razaee* are regularly given every year, whether the old one be worn out or not; the *toshak* and *bolaposh* are sometimes given, sometimes not. Summer clothing is also sometimes given, but rarely. Those who do not pay a teacher for attending at their

own houses, send their children to the houses of those who entertain one, and pay the teacher from four annas to one rupee monthly, according to their means; besides this, the master gets other perquisites, such as "jummajee" offerings, presented on Thursday evenings by each boy, from four gundahs to one and five annas; "aghazee" offerings, presented on beginning a new book, from five annas to $1\frac{1}{2}$ rupee; "eidic," presented on holidays, from one anna to one rupee. The boys begin to study at six years of age sometimes, but seldom till 20; in the colleges, from 14 to 25, sometimes 30, sometimes much less, it depending upon the talents and inclination of the students. Those who learn Persian, viz, boys till the age of 14 and 15, never remain under the roof of the master; on the contrary he generally attends at the house of some person or other where he instructs the children of the master of the house, and those of others. Schools in which accounts are taught differ in no material respect from Persian ones. Those who teach Arabic have sometimes pupils who come from a distance residing under their roof; but those who live in the same town remain in their parents' house. It is considered improper to take anything from Arabic students unless from necessity. The schools in the towns are well attended in comparison with those of the villages; we have heard of no schools supported by public grants."

On receipt of this report, the education committee addressed the Government, suggesting the expediency of establishing a college in this district, where such abundant materials for a learned establishment appeared to be already in existence. "In devising a plan for a college at Bareilly," the committee observed, "it is clearly unnecessary to provide for elementary instruction, as the means of acquiring a certain previous proficiency are already ample. It will also, perhaps, be unnecessary to make any allowance to any number of pupils, as instruction is so generally paid for; but it is not universally defrayed by the scholars' funds, and in some cases, food and clothes are supplied by the teacher. Perhaps a limited foundation of 50 poor pupils will be sufficient."

The establishment of a college in the district at Bareilly had been suggested by two of the members of the education committee, Messrs. Mackenzie and Stirling, chiefly for the two following reasons: the great desire of the native community there for its establishment, and the beneficial effects it would probably produce upon their sentiments towards the Government, as well as their intellectual improvement. The fact, that nearly 3,000 persons in the district were at the time receiving education, and 300 seminaries open (either muktahs for instruction in Persian, chatrals

for Hindoo, or patsals for Sanscrit, besides 17 teachers of the Arabic), was considered as justifying the assumption that a college would be productive of considerable benefit.

On a review of the existing means, it was submitted that the evils of the existing system which rendered it necessary to consume 25 or more years in the acquisition of useful knowledge, were of a kind to be removed only by that permanent and systematic instruction which the establishment of a college would furnish.

The scale on which it was proposed that the college should be established was as follows:—

	Per month.
	Rs.
1 Moulavie	50
2 Moulavies at Rs. 40 each	80
1 Persian Moonshee	30
1 Pundit	40
2 Pundits at Rs. 30 each	60
2 Hindoo Pundits at Rs. 25 each	50
English Teacher	50
50 Pupils at Rs. 3 each	150
Superintendent	250
Servants and contingencies	240
	—
Total	1,000
	—

If it were found to be unnecessary to provide for the pupils, the 150 rupees was to be added to the salaries of the establishment of teachers, or to be given in prizes.

The Bengal Government at first fully concurred in the propriety of establishing a college at Bareilly, and in the suggestions which had been offered by the education committee respecting its superintendence, and the course of study to be followed by the persons admitted into it; and a local committee of management was named, consisting of the following gentlemen:

Francis Hawkins, Esq., Agent to the Governor-General.

William Cowell, Esq., Judge of the Provincial Court.

H. Dick, Esq., Judge and Magistrate.

S. M. Boulderson, Esq., Collector and

J. Davidson, Esq., Sub-Secretary to the Board of Revenue, Western Provinces;

who were accordingly advised of the intention of the Government, and directed to communicate with the General Committee on the subject.

This proposed establishment was, upon further consideration, abandoned, in consequence of the expense which would have attended it, and more particularly the "cost of providing a suitable building."

BHOWANIPORE AND KIDDERPORE SCHOOLS.

These schools were established by native gentlemen for the instruction of Hindoo lads in English; they were supported by voluntary subscription; and in May 1829, were placed upon an improved footing. In the management of them, Europeans and Natives were then associated; they were opened to pay-scholars, and the School Society in Calcutta made them a monthly grant towards their support; but this resource not proving adequate to their wants, they applied to the education committee for assistance. Their immediate wants extended only to about Rs. 500 for the necessary school furniture; but the education committee placed Rs. 1,000 at the disposal of the School Society for the use of each school, considering it to be "a great object to establish schools of this description, which might in time serve as preparatory steps to the Hindoo College, and relieve that institution of part of the duty of elementary tuition." They have since been united, and have been found to realize the advantages expected from them.

THE CALCUTTA EDUCATION PRESS.

	Rs.	A.	P.
The whole establishment has been transferred to the Baptist Mission Press. During its existence as a separate establishment, between July 1824 and February 1830 it cost the sum of	69,347	2	0
Less the value of stock in types and stationery	10,456	7	8
Leaving a net charge of ...	58,890	10	8

The works produced by this press within the above period were as follows:—

					Finished.	In hand
Sanscrit ... ..	...	...	...	...	15	3
Hindi ... ..	...	...	...	...	3	...
Arabic ... ..	...	...	...	...	2	5
Persian ... ..	...	...	...	...	4	1
Total ...	...	...	...	...	24	9
Grand Total ...	...	...	...	...	33	—

They are all, it is observed, books required for the classes of the colleges, or standard works on Hindoo or Mahomedan law. As fast as completed, they were distributed to the different establishments in proportions suited to the probable demand, and the balance, of the Sanscrit books especially, formed a fund which obviated all necessity for pecuniary rewards.

The value of the books which had been completed and distributed was—

			Rs.	A.	P.
Computed at	...	...	11,990	0	0
And those in hand at	...	...	15,838	0	0
			<hr/>		
	Making a Total	...	27,828	9	0
The value of the unfinished Works was					
estimated at	...	...	31,062	1	8
			<hr/>		
	Total	...	58,890	10	8

On the transfer of the press to the Baptist missioneries a depository was established at the Presidency for books on sale, with an establishment amounting to rupees 58 per month.

The superintendence of this establishment has been confided to Mr. Tytler, in addition to the duties which will devolve upon him from the general revision and correction of the proofs of the different publications.

The Bengal Government, in addition to the establishment and maintenance of a press, have encouraged by the purchase and distribution of them, many useful publications.

A series of such publications authorized by the Government in July 1829 amounted to Rs. 4,891. A similar patronage had been afforded to other works, including a translation of Hooper's anatomy into Arabic by Mr. Tytler, which had been nearly completed.

A revised and corrected edition of Moulavi Abdoor Ruheem's translation of Hutton's Mathematics; this, although considered desirable, had been deferred on account of the expense which would attend it.

The first part of Hutton's course, which is confined to arithmetic, it had been determined to publish; also

The work of Bridge's on Algebra, translated by Moulavi Abdoor Ruheem, and revised by Principal Mill.

The First Books of Euclid, both in Persian and Arabic.

A short treatise on Logarithms, and another on Surveying.

A new edition of Wilson's Sanscrit and English Dictionary.

It has also been determined to purchase 100 copies, each of three works on Mahomedan law, published by natives, which are reported as works of high

character, and to commence a second series of works for the Sanscrit College, as recommended by the pundits of the several classes. The series to comprehend the following works :—

Law.—Vivada Chintamani, Dattalea Chandrika Mindusa, Vyvaha Tatwa, Asoucha Tatwa, Uhnika Tatwa.

Literature.—History of Cashmir, Naishadh, with Commentary.

Rhetoric.—Kavyadersa Kavikalpatata, Kavalayananda.

Logic.—Kusa Manjali, Muktwada, Vidhivada Tarksara.

Vedanta.—Bhashya. The ten Upanishads.

Grammar.—List of Roots, and Commentary on Magdabadhoo.

Mathematics.—Bija (Algebra), Swya Sidhanta (Astronomy).

The printing of the series to be proceeded in at a fixed rate.

The report of the education committee, dated 28th May 1830, concludes with the following proposal, to which the Government assented. We "recommend strongly for publication a work of a more extensive and costly description; the heroic poem, entitled the Mahabarat. This work appears to be the chief source from which the whole body of the Puranas is derived, and comprises every authentic tradition that has been preserved by the Hindoos of their former social and political condition. Independently, therefore, of its high estimation amongst the Hindoos as a sacred poem, it merits from its comprehensive and historical character, perpetuation by the press, whilst it will form a very acceptable class book, and be a reward of the highest value as a prize book at the public examinations. We therefore beg to recommend its publication according to the form and estimate submitted by Mr. Pearce, or in five volumes quarto, at a charge not exceeding Rs. 20,000. The work must occupy several years before it is completed, and it will be much cheaper as well as correcter than manuscript copies. We doubt not it will find an extensive sale amongst the Hindoos, sufficient probably to reimburse the cost of printing."

REGULATION XI OF 1826.

In August 1826, the Bengal Government had again under its consideration the proposal to make literary attainments the condition of appointment to the law stations in the courts, and of permission to practise as law officers in those courts. In furtherance of this object, a committee of examination at the Presidency was appointed, consisting of the following members :—Mr. M'Naghten, President; Mr. H. H. Wilson, Captain Ruddell, Captain Ousley and the Rev. Mr. Carey, Members; assisted by the Kazeer-ool-Kuzant and Moottee of the Sudder Dewanny Adawlat; the Pundits of the same, the principal modums of the Madrissa, and the Chief Pundit of the Hindoo College; and Regulation XI of 1826 was passed. This Regulation was limited in the first instance to moulavies and pundits. Students, although

not on the establishment, were allowed to practise, and an allowance granted to them.

The following Rules were also passed for the guidance of the committee, and embodied in the Regulation:—

(1). "The committee to act under the orders of Government in the Judicial Department.

(2). "The appointment and removal of law officers in the several courts to be made by the Government on the nomination of the local officers.

(3). "All nominations to such situations to be made from amongst the number of candidates possessing suitable certificates.

(4). "Whenever a vacancy may occur from death, resignation or otherwise, in the station of law officer of a Zillah or Provincial Court, or of the Court of Sudder Dewanny Adawlat, the authority empowered to impose a successor in the event of the candidate or candidates for succession, not possessing a certificate of qualification from the Superintendent of a College supported by the Government, or from a committee of examination appointed by Government, shall report the circumstance to the committee of examination at the presidency. It will be the duty of that committee to furnish written interrogatories, and such exercises as will serve to ascertain the candidate's knowledge, both of the law and the language in which it is written, (Sanskrit or Arabic, as the case may be), to be answered and performed in the presence of the judge or judges of the court where the vacancy has occurred, so as to ensure a fair and impartial trial. The papers to be returned through the same authority to the committee, who will exercise their discretion in issuing or withholding a certificate of qualification.

(5). "In cases where no candidate possessing that testimonial, or willing to stand the prescribed examination, is forthcoming, or where those applying for examination have failed, it will then be the duty of the court to apply to the local committee of the nearest Government Hindoo or Mahomedan college, as the case may be, or to the general committee of public instruction at the Presidency, to recommend a duly qualified successor to the vacant office, who has passed through a course of collegiate education, and obtained the requisite certificate at one of the public institutions.

(6). "At the annual examination holden at the Madrissa and Hindoo Colleges of Calcutta, it shall be permitted to learned natives residing at the Presidency, and to all who may resort thither for the purpose, to claim an examination at either institution, with the view of taking out a certificate, testifying their fitness for the situation of Hindoo or Mahomedan law officers; such examination to be conducted under the general orders and direction of the Presidency Committee of Examination, and the certificate to be issued under their signatures respectively."

ORDERS OF THE COURT OF DIRECTORS.

The despatches of the Court of Directors to the Governor-General in Council of Bengal of the undermentioned dates, contain the Court's observations in general, commendatory and confirmatory, on the measures pursued by the Bengal Government, with a view to the promotion of education among the natives of the several provinces subordinate to that Presidency:—

Letter to Bengal in the Revenue Department, dated 18th February 1824.			
Ditto	Public	ditto	5th September 1827.
Ditto	ditto	ditto	18th February 1829.
Ditto	ditto	ditto	29th September 1830
Ditto	ditto	ditto	24th August 1831.

The revenue despatch of February 1824, calls the particular attention of the Bengal Government to the necessity of selection both in the persons employed in the business of tuition, and in the works chosen as means of instruction with a view to the introduction of genuine science among the natives of India, in preference to that which had been considered learning by the Hindoos and Mahomedans.

The points principally adverted to in the Court's subsequent despatches, are the following: the despatch of September 1827, suggests the desirableness of abolishing as speedily as possible the practice of allowing pensions to students, and of restricting even necessary expenses within the most moderate limits. The services of the late Dr. Lumsden in the Calcutta Madriasa, are eulogized, and his zeal, attention, talents and learning acknowledged; the arrangements proposed in the Vidyalaya are confirmed, and particularly the proposed establishment of two professorships.

This despatch directs the greatest attention to be paid to the moral as well as intellectual characters of the students, so as to render them in the highest degree available to the public service, and the Government is authorized to employ every means with a view to discountenance vicious, and reward good conduct.

The orders for employing natives, duly certified to have attained the necessary qualifications in the courts of law, as law officers and pleaders, are also confirmed, and the donations of the Hindoo Rajahs to the education fund, declared to be highly gratifying, and the mode of the expression of the Government's approbation of their conduct confirmed, in addition to which the Government is directed to make them acquainted with the sentiments of the Court of Directors respecting them.

The separate despatch of February 1829, which related to the finances of the Company, chiefly remarks on the expense attending the establishments for education, and directs economy in the management of them.

The despatch of September 1830, reviews the state of the several institutions for education, as reported in the letters from Bengal of September 1827 and August 1829, which is considered satisfactory and highly gratifying. "The increasing efficiency and popularity of these institutions," it is observed, "not only affords complete proof that their establishment was called for by the state of public feeling, and by the circumstances of the times, but also conveys the gratifying assurance that the higher classes of our Hindoo and Mahomedan subjects are ripe for a still further extension among them of European education and European science and literature."

After a review of the state of the several colleges, the despatch adverts to the establishment of separate English Colleges, and the desire of the natives to acquire the English language sufficiently, manifested by the success of the Anglo-Indian College at the Presidency, and contains some observations on the comparative importance of the English and Native languages as means of improving the native character, on the selection of teachers, on the preparation of useful elementary books, and the endowment of scholarships; on the regulation for requiring all candidates for law appointments or practice to give proof by examination or otherwise of their competency; on the proposal to introduce the English as the language of public business, and on the proposal to establish a college at Bareilly; in the latter proposal, the Court of Directors fully acquiesced.

The despatch of August 1831 contains a review of the state of the different institutions for native education, as reported in the letter from Bengal of August 1830, which is considered to be in general highly encouraging and satisfactory. The Court approve the establishment of an hospital, in connection with the Calcutta Sanscrit College for the accomodation of the medical class, whose progress has been eminently successful; that of the students in the Anglo-Indian college was considered to have been not so satisfactory as had been expected. The donation of Rajah Ishmaudood-Dowlah to the College at Delhi, the Court considered an important aid, and highly approved the means by which it was intended to commemorate it, as they also have the encouragement which has been given to the intended publications of the Baptist Missionaries at Serampore, in English and Bengalee, and the other measures of the Bengal Government, with a view to the promotion of native education.

*REPORTS on Indigenous Schools in the Provinces
under the Bengal Government.*

DELHI TERRITORY.

In December 1826, the Principal Assistant to the resident Commissioner in this district forwarded to Calcutta some reports on the native Schools then existing there, which contain the following particulars:—

"In a letter from the Principal Assistant, Mr. Fraser, it is stated that 'in the town of Panniput there are several ill-supported and thinly attended schools, which appeared to have had their origin with some respectable individuals, and to have deteriorated year after year since the introduction of the British Rule. The teachers are generally paid by the guardians of the children, according to their means, and seldom continue, from the trifling remuneration which they receive, long to exercise the calling of schoolmasters. One teacher of respectable family and attainments receives a monthly allowance of 30 rupees from the Nawaub Meerkhan, who does not, however, appear now to have or ever to have had any connection with the district.' The number of schools in the town of Panniput, it is stated, amounted nominally to 21, but there was reason to believe that only two or three were attended by more than a very few children.

"In the many large and populous villages in the pergunnahs, Panniput, Bursut and Chowasuth, there are few, if any, establishments for education. Many of the Syyuds of Furreedpore and Bursut read and write Persian, and the zemindars of Dhursowlee and Koultha employ *mutsuddys* commonly to instruct their children, but who are really occupied in keeping the village accounts. In no other village of these pergunnahs is there any school.

"In the pergunnah Soonput it is reported by the thanadar that there are but three schools; one in the town of Soonput, which is believed to contain a population of upwards of 10,000 souls, and one in each of the villages of Fumana and Mohana. For many years, Mr. William Fraser supported schools in the larger villages of the pergunnah, but was forced to withdraw his aid in consequence of finding the necessary disbursements too heavy to be supplied from private funds.

"In the town of Kurnaul (containing 20,000 inhabitants) there is only one school, supported by the *canoongoes* and *chowdries* of the pergunnah, and one in the village of Ghurrowda, established by the zemindars; both are, however, said to be of a very negative utility."

By the other returns furnished by the assistant, it appears that in 19 establishments for the education in this district, which were chiefly held in mosques, and in many of which the Koran only was read, the number of scholars in attendance was as follows:

Scholars.

- | | | |
|--|----|--|
| 1. In Causumcut village, Hansie Pergunnah. | 15 | The children furnished by their parents with books and food. |
|--|----|--|

2.	In Cusbah Hansie	5	An establishment of two teachers, recommended by the ameens.
3.	Ditto	4	The children furnished by their parents with books and food.
4.	Ditto	...	...	10
5.	Cusbah Hissan	15	Establishment for education at these places recommended by the ameens.
6.	Ditto	...	...	7
7.	Ditto	...	...	5
8.	Fattlehabad	...	...	7
9.	Sewane	...	...	7
10.	Burwalleh	...	...	15
11.	Ditto	...	...	20
12.	Toosham	...	...	9
13.	Raneea	...	...	6
14.	Ditto	...	...	6
15.	Ditto	6	Nothing but the Koran read in these districts.
16.	Ditto	...	...	2
17.	Sirda	...	...	23
18.	Do.	...	...	43
19.	Do.	...	...	22
Total				...	227

The assistant states, in another report, that in the Southern Division of Delhi there were, in March 1827, 27 schools then existing, in which the Arabic and Persian were taught; the schools containing 41 Arabic and 247 Persian scholars, instructed by 24 teachers: also 70 Hindoo and Shastree schools, in which there are students in the Shaster 244, and in Hindoo 642, under 71 teachers. In many of these schools the preceptors received no pay, but taught "gratis, in hope of heaven;" in others, such pay as the scholars could afford to give them, with which they were content; generally, it is stated, receiving a bare subsistence, and sometimes finding it difficult to subsist.

Mr. R. Cavendish, also an assistant to the commissioner, strongly recommended to the Government to establish, at the public expense, two Persian and four Hindoo teachers in the town of Rewaree; two Hindoo at Bohorah; one Persian and two Hindoo at Sonah; the same at Nho and at Hulheem; and at Hodul two Hindoo teachers. The total estimated expense per annum, Rs. 4,480, which, it was submitted, might be paid out of the Rewaree town duties.

Mr. Cavendish offered it as his opinion that the scholars should not be supported by the Government, and that in preference to the Arabic the English language should be taught in the schools.

Two other returns, dated in June 1827, and furnished by the magistrate of the district, contain details of the names of villages, names of schoolmasters,

and number and ages of scholars in 31 schools in this district, and of 247 schools in Delhi and its immediate vicinity. According to these returns, the schools were without exception elementary, confined to reading and writing Arabic and Persian, and to arithmetic; the ages of the scholars were in general from six to eighteen years, but some older, and in one or two instances they were of thirty years or even of forty-five years of age. The education is stated to have been either gratuitous, or the remuneration provided by the scholars, except in the instance of one school of seven scholars, the master of which received a salary of three rupees per month from the King.

SCHOOL FOR NATIVE DOCTORS.

On the 9th of May 1822, the Medical Board communicated to the Government a memorandum, pointing out the want of native doctors for the supply of the various establishments connected with the civil and military branches of the service, and suggesting the establishment of a school for native doctors, to be maintained at the expense of the Government, as the only means by which the deficiency could be supplied. The Government highly approved of the suggestion, and called upon the Medical Board to submit more detailed arrangements of their plan, in the form of a regulation for the proposed institution. Accordingly, on the 30th of May, the Board submitted their plan of a school for native doctors, which meeting with the approbation of the Government, a general order was issued on the 21st of June 1822, establishing the school on the proposed plan, as follows:—

“The school to be established at the Presidency for the instruction of natives in medicine, with a view to the civil and military service; to be under a medical officer as superintendant; to consist of 20 students; no student to be admitted who cannot read and write the Hindoostanee language in the Nagree or the Persian character, and whose age is under 18 or above 26 years; Hindoos and Mussulmans equally eligible, if respectable; the sons of native doctors in the service to be preferred; students to be regularly enlisted as soldiers, and supported by the Government, and when duly qualified, to receive certificates to that effect and practise; entitled to their discharge after 15 years; the superintendant to direct the studies, practical pursuits, and general conduct of the students; to prepare manuals of the most necessary parts of medical science for their use in the native language, to give demonstrations, and to deliver courses of lectures to them on those subjects, and, generally, to take every available means of imparting to them a practical acquaintance with the diseases of most frequent occurrence in India, the remedies best suited to their cure, and the proper mode of applying those remedies.”

The superintendent to be subject to the orders of the Medical Board under whom he was to conduct all the correspondence of the establishment, and regulate all its interior details.

Candidates for admission to the school to be selected and recommended by superintending surgeons of divisions.

The students to be attached to the several hospitals at the Presidency, for the purpose of acquiring practical knowledge, and to be subject to military law, and liable to be removed, if, from dullness, idleness, negligence or misconduct, they are considered to be not likely to profit by the superintendent's instructions.

Their allowances fixed at Rs. 8 per month each while in the school; their pay as native doctors raised to Rs. 20 instead of 15 in garrison, and to Rs. 25 instead of 20 in the field; also invalid pensions allowed to them at the rate of Rs. 7 per mensem for less than seven years service; from seven to fifteen years, one-third of their field pay; at the expiration of fifteen years, Rs. 10 per month; and after 22 years service, on half of the field or garrison pay.

Native doctors employed with the army not liable to dismissal, but by sentence of court-martial.

The salary of superintendent was fixed at Rs. 800 per month; to which office Mr. Jameson, Secretary to the Medical Board, was appointed.

The Court of Directors expressed doubts as to the advantages likely to arise from this establishment, of which the object was acknowledged to be of difficult accomplishment, and expressed a preference for the more simple plan adopted at Fort St. George, of educating half castes for medical service, by admitting them as dressers in the hospitals. The difficulty adverted to in the despatch of the Court of Directors arose out of the necessity of having to impart "knowledge not merely novel, but of a nature possibly too abstruse and refined for the rude and unprepared minds of the pupils, and occasionally from the impossibility of stating a fact or conveying a notion, for the proper expression of which no terms are to be found in the native dialects." The Court did not, nevertheless, direct the immediate abolition of the school, but remarked on the disproportionate salary assigned to the superintendent, and on the probability that his duties in that capacity would interfere with his other official engagements.

In 1823, Mr. Jameson the superintendent died, and previously to the appointment of a successor, it was resolved to subject the candidates for the office to an examination in the College of Fort William, as to their acquaintance with the necessary languages. The appointment was given to Surgeon Breton, together with that of Secretary to the Medical Board, and an aggregate salary allowed him of Rs. 1,600 per month. Surgeon Breton immediately undertook the compilation of a vocabulary of the names of the

different parts of the human body, and of medical and technical terms in the Roman, Persian and Nagree characters; and also to submit copies of demonstrations of the brain, thoracic and abdominal viscera, and of the structure of the eye, in the Persian and Nagree character. The only expense attendant on these publications was, the cost of the paper, a salary of Rs. 40 per month for a pundit, and the use of the lithographic press. An Hindoostanee version of the latest edition of the London Pharmacopoea in the Persian and Nagree characters has also been published, together with some extremely well "executed anatomical plates;" an essay on suspended animation; an essay on the poison of serpents; and on the effects of mineral and vegetable poisons; a concise description of the structure of the eye; of the thoracic and abdominal viscera, the brain and the bones, a treatise on intermittent fever; on cataract, and on the European and native modes of couching; on rheumatism and cholera. The services of Surgeon Breton in the management of this establishment have been eulogized by the Bengal Government, and the Court of Directors considered "his praiseworthy anxiety for its success," as giving him a reasonable claim to the indulgence which had been granted to him.

In May 1825, the Medical Board submitted a report, explaining the reasons why it appeared unadvisable to adopt the Madras system of employing as doctors those who had served as dressers in the hospitals, and also explaining satisfactorily both to the Government and to the Court the superior usefulness and success of the school for native doctors, as it had been established, and was then conducted, in Calcutta.

Eight of the pupils who had been educated in this seminary were appointed native doctors, and sent with the troops serving in Arracan.

It is also stated that "during the prevalence of cholera in Calcutta in 1825, the pupils were most usefully employed in distributing medicines in the different thannah stations, and in affording to the wretched and numerous victims of the disease, every assistance in the power of European art to bestow."

In February 1826, it was determined at the instance of the Medical Board, to extend the benefits of the institution to 50 scholars, and to increase the monthly allowance assigned to each to Rs. 10, in order to secure the services of the more respectable natives of India. It was also resolved to fix the ages of admission at between 14 and 18, instead of between 18 and 26; the latter limitation having been found to exclude many desirable candidates.

The Court of Directors has confirmed these changes, and, at the request of the Bengal Government, has sent to Calcutta some models of anatomical subjects in wax, prepared in this country for a warm climate.

Surgeon Breton's last report of the state of this establishment, is dated in May 1830. He is since dead.

CALCUTTA FREE SCHOOL.

In May 1826, the governors of this school represented to the Bengal Government that in consequence of the reduction of the rate of interest on the Government securities, in which their funds were invested, they were unable to continue the school on its then extended scale, unless the Government would afford them aid. In support of this application they urged the greatly increased demand for the admission of destitute children; that they had been compelled to reduce their numbers from 400 to 280, viz. 195 boys and 85 girls; and that unless aid could be afforded to them they must make a further reduction.

Under these circumstances the Government resolved as follows:—"The Governor-General in Council, advertent to the extensive benefits which the free school is the instrument of diffusing, considers so useful an establishment to possess a strong claim on the bounty of Government with reference to the deterioration of the resources of the institution, and his Lordship in Council has accordingly been pleased to resolve, that an allowance of Rs. 800 per month, being the amount hitherto contributed by the Government to the vestry fund, be granted to the free school from that date, subject to the confirmation of the honourable Court of Directors."

The Court confirmed the grant, at the same time suggesting the propriety of uniting the free school with the benevolent institution, the two establishments appearing to be of a similar character; but the Bengal Government, in reply, has stated points of difference which render such an union impracticable. This school is also allowed by the Government to conduct its correspondence free of postage.

CALCUTTA SCHOOL SOCIETY.

In March 1825, the Court of Directors confirmed the grant of Rs. 500 per month which had been made to this society by the Bengal Government, and expressed their approbation of the measures which had been adopted with a view to the education of persons as teachers for native schools, in the following terms:—"The Calcutta School Society appears to combine with its arrangements for giving elementary instruction an arrangement of still greater importance, for educating teachers for the indigenous schools. This last object we deem worthy of great encouragement, since it is upon the character of the indigenous schools that the education of the great mass of the population must ultimately depend. By training up, therefore, a class of teachers, you provide for the eventual extension of improved education to a portion of the natives of India, far exceeding that which any elementary instruction that could be immediately bestowed, would have any chance of reaching."

CALCUTTA SCHOOL-BOOK SOCIETY.

By the last report of this Society, dated in 1830, it appears that its published works in the several languages of India, then amounted to 38 volumes, as follows:—

In Sanscrit	...	...	...	...	3
" Bengalee	...	...	...	...	9
" Hindee	...	...	...	...	3
" Arabic	...	...	...	...	2
" Persian	...	...	...	...	5
" Hindoostanee	...	...	...	...	1
" Anglo-Bengalee	...	...	...	...	3
" Anglo-Hindee	...	...	...	...	1
" Anglo-Persian	...	...	...	...	3
" Anglo-Hindoostanee	...	...	...	...	2
" English	...	...	...	...	6
					—
			Total	...	38
					—

Comprehending the following works:—

IN SANSKRIT.

Sanscrit Grammar, (Bengalee character); Sanscrit Reader, (Nagree character); Sanscrit Reader, (Bengalee character); Cashenath's Logic, (Nyay Darshun); Sanscrit Couplets; Elements of Natural History and Philosophy; Ramjoy's Law of Hindoo Inheritance.

IN BENGALEE.

Picture Alphabet; Bengalee Primer, (Likhya Poostok); Stewart's Elementary Tables in Ten Numbers; Bengalee First Spelling Books; Radhu Caunt Deb's Spelling Book; Keith's Bengalee Grammar in question and answer; Rammohun Roy's Grammar; Bengalee Vocabulary, (Obhidan); Harle's Arithmetic, mixed model (Gonitanka); May's Arithmetic, native model, (Goorto); Map of the World; Pearce's Instructive Copy Books; Serampore Geography, (Goladhya); Pearce's Geography, with Map of the World, (Bhoogol Brittant); Pearson's Dialogues on Geography, with Map of the World; Smyth's Zemindarry Accounts, Three Parts; Elements of Natural Philosophy and Natural History, (Podarth's Bedyar Sar); Elements of Ancient History, (Itias Somachoy); Fables, or Moral Tales, (Neesticotha), Three Parts; Pleasing Tales, (Monorranjon Ettias); Stewart's Historical Anecdotes, (Oopodash Cotha); Indian Youth's Magazine, (Digdurshun) No. 1 to 26; Goldsmith's History of England, by F. Carey; History of British India, ten numbers;

Pearson's Familiar Letters, (Petro Commodu); Account of the Lion, (Suiger Biborum); Lawson's Natural History, (Pushwabola) Nos. 1 to 5; Pearson's School Instructions, (Pathasalar Biborum); Defence of Native Female Education, (Stree Sikhya Bidhayok); Bengalee Encyclopaedia, (Vidyaharavulee), Nos. 1 to 14, only 25 copies printed; Breton's Treatise on Cholera, 1,000 copies printed and distributed gratis; Yate's Abridgement of Fergusson's Astronomy, with plates; Yates Anecdotes of Celebrated Characters in Ancient History; Reward Book, No. 1.

IN HINDEE.

Primer; Rowe's Spelling Book, (Mool Sooha), published in parts; Adam's Arithmetic and Grammar; Pearce's Outlines of Geography and History, (Bhoogul Britant); Fables, (Nisticottha); Historical Anecdotes, (Oopodesh Cotha); Defence of Native Female Education, (Stree Sikhya Bidhayok); Bell's Instructions, (Pathasalar Biborum); Hindoo Vocabulary, with interpretations in Hindoo; Pleasing Tales; Hindee Burjomallah, (Nagree character.)

IN OORIVA.

Elementary Fables; Reading Lessons.

IN ARABIC.

Reader; Thomason's Euclid's Elements, first Six Books, (Oosooli Ooglydoos).

IN PERSIAN.

Roebuck's Persian Primer; Persian Grammar, (Gowadee Farsee); Permutation of Arabic Inflections, (Tebelah); Verbal Synonymes, (Nisabors Sibyan); Sincar Verbal Resemblances, (tujvees-ool-Soghat); Thomason's Euclid's Elements, (Oosooli Ogledoos), first Six Books; Persian Reader, (Muntukhubah Farsee), three vols; Map of the World; Map of Hindoostan; Travels of Mirza Oboo Taleb-Khan, with map of the world; Trant's Summary Index to Bengal Civil Regulations, (Khilosah); Persian Arithmetic; Persian Astronomy; Thomason's Persian Atlas.

IN HINDOOSTANEE.

Hindoostanee Grammar, (Gilchrist's Risalah); Compendium of Geography, (Kholasah Ilmi Urz); Hindoostanee Fables, (Persian character); Hindoostanee Fables, (Nagree character); Pleasing Instructor, (Khirud Afza); Hindoostanee Spelling Book, 2 Parts; Brown's Arithmetic, (Kinl Kisal); Looking Glass, (Lurkouka Diropan.)

IN ENGLISH.

Murray's Spelling Book; Carpenter's Spelling Assistant; Rickett's (D'Anselmes) English Exercises; Murray's abridged Grammar; Murray's

large Grammar; Chamber's Arithmetic; Joyce's Scientific Dialogues; Youth's Magazine, (Digdurshun), Nos. 1 to 26; Goldsmith's History of England; Wilson's Mackenzie's Collection of Oriental MSS. 2 vols.; English Spelling Books, Nos. 1 and 2; English Reader, Nos. 1 to 12.

ANGLO-ASIATIC.

Yates's Vocabulary, in parts, (Anglo, Sanscrit and Bengalee); Pearson's Idiomatical Exercises, (Bakyaboli Anglo-Bengalee); Pearson's English Grammar, (Anglo-Bengalee); Pearson's Dialogues in Geography, (Anglo-Bengalee); Morton's Bengalee and English Dictionary, (Anglo-Bengalee); Mendie's Bengalee and English Dictionary, (Anglo-Bengalee); Tarachund's Bengalee and English Dictionary, (Anglo-Bengalee); Pearson's Bengalee and English Dictionary, (Anglo-Bengalee); Yates's Elements of Natural Philosophy and Natural History, (Anglo-Bengalee); Pleasing Tales (Monoranjito Eitias), (Anglo-Bengalee); Stewart's Historical Anecdotes, (Oopodesh Cotha), (Anglo-Bengalee); Youth's Magazine, Nos. 1 to 16, (Digdurshun) (Anglo-Bengalee); Elements of Ancient History, (Anglo-Bengalee); Historical Anecdotes, (Anglo-Indooee); Pleasing Tales, (Anglo-Indooee); Adam's Dictionary, (Anglo-Indooee); Persian Reader, 3 vols. (Muntukabul Farnee), (Anglo-Persia); Bundhum's Persian and English Dictionary and Compendium of Geography, (Kholasah Hum Urz), (Anglo-Hindoostanee);

Of these works, including the reports of the society, an aggregate number of 28,671 copies were circulated in the years 1828 and 1829, as follows:—

Of Reports	...	...	...	...	651
Sanscrit Books	...	...	...	...	177
Bengalee	...	...	...	...	10,074
Hindee	...	...	...	...	2,452
Ooriya	...	...	...	...	200
Arabic	...	...	...	...	117
Persian	...	...	...	...	1,907
Hindoostanee	...	...	...	...	1,173
English	...	...	...	...	9,616
Anglo-Asiatic	...	...	...	...	2,304
					<hr/>
			Total	...	28,671
					<hr/>

The income and expenditure of the society within that period appears to have been about Rs. 31,000.

The list of subscribers contains the names of several natives of distinction, such as the—

	Rs.
Rajah of Benares	150
Baboo Oomanandun Macoor	100
„ Radhakant Deb	50
„ Ramcomul Sen	25

and others.

The report, which contains the rules of the society, a list of its officers, and some account of the proceedings at the public meeting, contains also the following observations:—

“As native presses are now beginning to multiply, it is of the utmost consequence that their influence upon the community should be beneficial. In looking over the list of books printed at these presses, as given in the third report of this society, it will be perceived that many of an opposite tendency have been issued; and this must continue to be the case, till by the exertions of societies like this, and of well-informed native gentlemen, a taste is excited for works of a more instructive and scientific nature. In proportion to the influence which these exert, will be the decrease of useless and the increase of valuable publications proceeding from the native press; for the diffusion of knowledge and science invariably creates a numerous class of intelligent readers, whose minds can be gratified only with the works of a superior order. Of this the progress of the Cheap Book Society in Ireland affords a satisfactory illustration.

“It was once thought by some, that your committee were confined within too narrow a circle, by the limitations of the third rule of the society, which states ‘That it forms no part of the design of this institution to furnish religious books.’ Experience has proved the opposite: the field before them is so extensive, that it is only a small part of it which they are able to cultivate; and they have reason to be thankful that their boundary is at first defined, since it has enabled them to occupy a distinct portion of ground, and has prevented them from offending many whose interest they wished to promote, and from interfering with the operations of other institutions, whose express design is to furnish books of the above description.

“Since the welfare of so many millions depends upon the success of education, your committee are confident that every step of progress made by the society will afford pleasure both to European and native gentlemen; to the former, it will be a satisfaction to transfuse into the languages of the East the improvements that have been

made in education and science in the West; and to the latter, it will be a gratification to find that they have every facility afforded them for emulating those who by their superiority in the arts and sciences have eclipsed the greater part of the world."

After detailing at some length the proceedings of the committee, in its selection and publication of useful works, the report contains the following further observations:—

"Next to the preparation of books, is the importance of their distribution; and the difficulties of the latter are scarcely less than of the former. These are comparatively unknown in countries where a general taste for reading has been formed; but when ignorance, indolence and prejudice unite their influence to oppose the progress of knowledge, they are powerfully felt. Where there are no pleasing associations of youth, no settled convictions of the intrinsic value of instruction, to recommend certain publications, it is no wonder that the love of ease and of money should cause them to be neglected. These obstructions once existed to a great extent in England, but they have been happily removed; and your committee have the satisfaction to state that they are beginning to be surmounted in this country, though not with the rapidity they could desire. They have cause, however, to congratulate this society, that every year diminishes their force, and witnesses the more extended circulation of its publications.

"The different institutions in Calcutta and its neighbourhood have continued, as heretofore, to receive supplies from the stores of the repository at half the cost price; and the applications for the books from the Upper Provinces are upon the increase. The General Committee of Public Instruction, the Hindoo College, the School Society, the European schools, several European regimental schools, and the various missionary associations have all materially aided the society in the distribution of its works. Among several of the native booksellers there is a regular demand for English books; and as the English language becomes more generally studied, which it does every year, it may be expected that the demand from this quarter will increase. The retail shop near the Hindoo College, as long as it was continued, effected a regular sale; but as sales thus effected were expensive in proportion to the extent; as a short time ago, the shop was broken open in the night and robbed; as all the European and native booksellers in the city now keep a stock of the society's publications, or send to the depository for them when wanted; and as a shop is about to

be opened near the spot by the Committee of Public Instruction, from which this association may derive some advantage, its longer continuance has appeared an unnecessary expense.

"The communication opened with the Upper Provinces through the medium of the Committee of Public Instruction, has been kept up, and continues to increase. By a letter lately received from Mr. Taylor, the society's correspondent at Delhi, it appears that there is likely to be a considerable demand for English books at that station, in consequence of which, this year, two large supplies have been forwarded."

The report then proceeds to state equally encouraging prospects at Agra, Allahabad, Patna, Moorshedabad, Chittagong, Bareilly and Benares, and after adverting to the branch societies at Madras and Bombay, and stating its receipts and disbursements, concludes as follows:—

"Whether your committee look to the success that has attended their past operations, or to the wide field that requires cultivation, they find the most powerful motives to increased exertion. That a very considerable improvement in general knowledge has been effected in the native mind in Calcutta and its neighbourhood, since this institution commenced its operations, cannot be denied; and that this will continue to increase through successive years, as its publications are diffused by degrees through the Muffsil, admits of no doubt. The final success of education is certain; and though in this country its friends are doing little more at present than ploughing the ground, yet to cheer them under this toil they may with certainty anticipate the joy of harvest. They are not called to labour in a hopeless undertaking, for there is reason to believe, that as science first arose in the East, so when it has illuminated other parts of the world, it will return to the East again, and shine in eastern splendour."

CALCUTTA BENEVOLENT INSTITUTION.

This institution was founded in the year 1810, by an association of Europeans and others, by whose voluntary contributions it was supported. Its object was, as stated by the secretary of the society, Dr. William Carey, to afford tuition in Bengalee and English to youth of both sexes, the descendants of indigent Christians of all nations.

In May 1826, the society represented to the Bengal Government that the average daily attendance of children of both sexes in this school was 250; that more than 1,000 children had been educated in it, and introduced to public life under favourable auspices, and that it still enjoyed the sanction

of public patronage; but that owing to the increase of benevolent institutions, and the death or return to Europe of some of the early patrons of this institution, its funds were so materially diminished as to leave a balance of 10,000 rupees against the institution on the year's account. Under these circumstances, the society solicited the aid of the Company, which the Bengal Government consented to grant, and passed an order for the payment to Dr. Carey, on behalf of the institution, of the sum of 13,000 rupees.

In May 1827, in consequence of the continued insufficiency of the funds of this institution, another application was made by the secretary of the society to the Bengal Government, by whom a permanent grant was made to the institution of 200 rupees per month.

THE CALCUTTA LADIES' SCHOOL FOR NATIVE FEMALES.

In June 1825, a society of ladies united for the promotion of female education in Calcutta and its vicinity, applied to the Government for the sum of 10,000 rupees to enable them to purchase a spot of ground on which to erect a central school. The members of the Council present, Messrs. Harington and Feudall, resolved to comply with the request; but the Governor-General having, as his Lordship afterwards stated in a minute, ascertained that it had been publicly avowed in the hearing of many native gentlemen that the object of the ladies' society was the propagation of the Christian religion, interposed his authority, and the grant was negatived. Minutes were recorded by the several members of Council on this occasion, stating their respective opinions, and the subject was referred to the Court of Directors, whose decision was confirmatory of that which had been passed by the Governor-General.

DAY SCHOOL AT MEERUT.

In October 1819, on the recommendation of Lieutenant-Colonel Westera, the commandant of the 8th regiment of Dragoons, Serjeant Robert Blewett, having received his discharge from that regiment, was allowed to remain in India, in order that he might open a day school at Meerut for the benefit of such persons as had no access to the regimental schools.

MEERUT FREE SCHOOL.

This school was established by the Chaplain of the station, the Rev. H. Fisher, in concert with Major-General John Nichols, Mr. Scott the Magistrate and the chief local authorities, for the purpose of giving to boys and girls of different denominations, Christian, Hindoo and Mahomedan, plain and useful education. In 1829, the committee applied to the Government for a grant out of the education fund of Rs. 8,000 to enable them to purchase a school,

and for an endowment of Rs. 400 per mensem. It was stated that there were then in the school 21 Europeans, (18 boys and 3 girls), 16 Hindoo boys and 34 Mussulman boys, making a total of 71 scholars, who were studying the English and Persian languages. The expenses of the school, amounting to Rs. 207, were at that time defrayed by the committee and other inhabitants.

- "No one" the committee observed in their address to the Bengal Government, "can have been resident in India for any length of time, (at least of sufficient endurance to enable him to form a correct opinion upon the subjects), without observing the lamentable state of ignorance in which the thousands around us live and die, our fellow creatures though they are, and through various circumstances (doubtless under the control of Divine Providence) our fellow subjects.
- "In happy and privileged England, the means for mental improvement are so efficient and so abundant, that even the humblest orders of the people may avail themselves of this privilege; so that according to their respective talents and industry they may benefit thereby.
- "The common principles of useful knowledge and a power to put forth their respective efforts, both for their own individual good as well as for the public interests, are thus secured. But here, in this country, the scene is mournfully the reverse; we need only to call upon our benevolent and enlightened countrymen to look around upon their Indian brethren and fellow citizens, to see, to hear and to believe this melancholy truth.
- "The few native schools which have from time to time been visited, afford little or no encouragement to hope that they are sufficient, or can be made sufficient to remedy the evil. Attempts, however, have been occasionally made by individuals to this effect; but from a variety of causes which it does not seem necessary in this address to enumerate, have only issued in disappointment, unless the personal and enduring superintendance of some competent patron or European teacher could keep all in order.
- "Under the influence of such considerations, it has been deemed desirable to form a committee at Meerut of resident gentlemen in and round the station, in order to set on foot some practicable system of education, embracing those common acquirements which are known to be generally needful for each and every member of society in his respective rank and calling, and more especially with a view to benefit the humbler orders. These advantages should be made accessible to all descriptions of children, without

restriction to European or Native, whose parents may be desirous of their profiting by such a privilege.

- "In order to effect this, it was obvious that nothing could be done, even in the way of experiment, unless a fund were first established, to meet the unavoidable expenses which such an institution would incur.
- "A pressing invitation to minister donations and subscriptions has therefore been circulated, and the public benefits of such a charity were so obvious, and were met with such cordiality of good feeling (a subscription of Rs. 1,580 being promptly made), that a commencement was at once entered upon.
- "A small house, centrally situated and surrounded by the principal bazarrs, was purchased out of our slender funds, and a suitable establishment entertained. The scholars flocked readily to the proffered means, and have thus far continued steadfast in their attendance. A far greater number would be glad to come, but the very small and inadequate accomodations for the reception of a large school renders it at present impossible to attend to their desires."

The application of the Meerut school committee was referred to the Committee of Public Instruction, who replied to the reference in the following terms; and the subscribers to the school were informed accordingly.

- "In our general report we have had occasion to show, that the funds of which we hold the disposal are now entirely appropriated, either actually or prospectively. It is therefore impossible to give the Meerut free school permanent assistance from the education fund. Donations of books and stationery might be occasionally furnished from the accumulations which we are able to effect, until the whole of the monthly allowance for the purposes of education is absorbed.
- "If this were not the case, however, even if any disposable balance existed, we should doubt the propriety of applying any of it to the maintenance of a school of the nature of that now projected. The sum which is annually set apart for education is expressly appropriated to the improvement of the natives; and it is very doubtful, therefore, whether any portion of it is applicable to a school intended fully as much for the children of European as of native parents.
- "From the experience we had of the Cownpore school, which is the only one of a similar character with the Meerut school, supported by Government, we have reason to conclude, that although set on

foot by individual subscription, the burthen of the school would very soon fall almost entirely on the Government. We have also reason to infer from the same premises, that the education given would be of a narrow and ineffective description, and wholly disproportionate to the expense at which it could alone be provided.

"In conclusion, we beg to state that permanent assistance to schools originating in private subscriptions at Goruckpore and Allahabad, has been withheld on the principle above indicated; and upon the conviction that our chief hope of making any advance in the intellectual and moral improvement of the people of India, with the means at our command, is, by forming and fostering a few effective establishments, rather than by the multiplication of seminaries of an inferior description."

JOUNPORE NATIVE FREE SCHOOL.

In 1829, a society composed of Europeans and Natives, was formed at this station for the establishment of a free school. The object of this institution was the introduction of a better system of education than then obtained among the people, the improvement of their moral and intellectual character, and the cultivation of useful knowledge, including the arts and sciences of Europe. Mr. G. F. Brown was appointed secretary to the society, who solicited for it the patronage of the Bengal Government, urging that the respectable natives of the district, to the number of 40, had readily come forward to support it, including Rajah Durshun Sing, who had given Rs. 2,000, Rajah Sheololl Dobeer, who had given Rs. 100, and several others, who had contributed smaller sums.

The school was established in a spacious gallery or arcade, 60 feet long by 27 feet wide, attached to the attalah musjed, and one of [the apartments in that edifice was used by the subscribers to the school as their place of meeting. This building, it is stated, had been suffered to fall into decay for more than 300 years; and as it had apartments facing the street on the north and south sides which might be let out to shop-keepers, it was proposed by the society so to occupy them, and to apply the proceeds to the support of the school and repair of the edifice. "This arrangement," it is observed, "would very materially contribute to the stability of the institution, without subjecting Government to any expense, or in anywise interfering with the prejudices of either Hindoos or Mahomedans, who are indeed anxious that the plan should be carried into immediate effect."

It appears that there were at this time (October 1830) 116 boys in daily attendance at the school, which was a free school, conducted on the Lancasterian plan, open to children of every age and sect, so long as they

behaved with propriety; that they received no stipend for attendance, but periodical rewards for proficiency or good conduct; that provision was made for the introduction of the higher branches of European science, and for the improvement of indigenous schools in the neighbourhood.

The Bengal Government approved the plan of this school, and authorized the needful supply of books for its use; but referred the question as to the appropriation of the attalah musjed, or mosque, to the magistrate of the district, with orders for him to report whether it continued to be used as a place of worship by Mahomedans.

SCHOOL AT SURGEEMARREE IN RUNGPORE.

In June 1826, Mr. David Scott, who held the situation of agent to the Governor-General in the North-Eastern frontier of Bengal, and Civil Commissioner at Rungpore, called the attention of the Bengal Government to the rude and barbarous state of the inhabitants of the Garrow Mountains, and enclosed copies and extracts of a correspondence which had passed between him and Mr. W. B. Bayley, Secretary to the Government, relative to the establishment of a mission for the civilization and conversion to Christianity of the Garrow mountaineers.

The advantages to be expected from this measure, he observed, were obvious and important and were detailed in a letter from the late Bishop Heber to Mr. Bayley, of which an extract was transmitted for record.

The project was as follows:—

Firstly.—That an European, in the character of a missionary and apothecary, should be stationed at Surgeemaree, or some other convenient spot in that neighbourhood.

Secondly.—That a school for the education of 40 Garrow boys should be established under the superintendence of the missionary, upon the general principles which were recommended by Bishop Heber, in his letter appended with the other papers to this report.

Thirdly.—That the surplus net collections derivable from the Garrow markets should be appropriated to the purposes of the mission; which surplus it was calculated would amount annually to about 6,000 or 8,000 sicca rupees.

The Vice-President in Council acquiescing in the suggestions of Mr. Scott, resolved, on the 12th of October 1826, to establish a school at Surgeemaree, or at some other convenient place in the neighbourhood, to be under the superintendence of Mr. Scott, for the education of 40 Garrow boys, upon the general principle recommended by the Lord Bishop of Calcutta; the children to be taught to read and write their own language in the Bengalee character; also the Bengalee language, in which there are

many printed books and tracts available for their instruction, which it was presumed the children would soon learn to translate from the Bengalee into the Garrow language, and thus be instrumental in disseminating useful knowledge; and that some of the more intelligent boys should be instructed in the English language:—

	Per month.
	Rs.
At the recommendation of Bishop Heber, Mr. Valentine William Hurley, Apothecary to the European invalid establishment at Chunar, was appointed the schoolmaster, with a salary ...	300
To have one native assistant ...	50
Forty boys at Rs. 4 each ...	160
For servants and other contingencies ...	40
	<hr/>
Making a total monthly expense of ...	450
Or, per annum ...	<hr/> 5,400 <hr/>

A farm to be established, if practicable, and all useful buildings to be erected: the expense to be defrayed out of the surplus collections from the Garrow markets.

In October 1827, Mr. Hurley relinquished this appointment, partly because the scale of the allowances did not fully meet his expectation, and partly because he felt desirous rather to confine himself to medical duties, professing not to have sufficient skill in the Bengalee language to qualify him for a teacher in that language.

In June 1828, Mr. Scott communicated to the Government an offer which had been made by the Rev. Mr. Fenwick, a Baptist Missionary, resident at Sylhet, to undertake the superintendence of the Garrow schools, and the other arrangements for the improvement of the Garrows; but as this gentleman had a large family dependent upon him, it was proposed to augment the allowance to be enjoyed by him to 300 rupees per month. Mr. Scott stated, that in an interview with the Garrow Chiefs, he had communicated to them the intention of Government to send a missionary for their instruction, at which they unanimously expressed their great satisfaction; that he had also taken an opportunity of consulting some of the more intelligent priests on the subject, and that all the objections of those persons could be obviated and their good will secured; that he had been careful to select a healthy site for the mission, and that in order to clear it, he proposed to establish some Garrow families, with farming apparatus, at an expense of about Rs. 5,000, and a native doctor for the school establishment for the instruction of the priests in the use of medicines.

Mr. Scott's proposals were approved and sanctioned, with the exception of his nomination for the appointment of schoolmaster, for which appointment the Government selected Mr. James Fernue, the junior teacher of English and geography in the Hindoo college at Calcutta, a young man of good character, who spoke the Bengali language fluently.

Mr. Fernue proceeded to his station in July 1828, but the insalubrity of the climate proved fatal to him, and he died at Surgeemaree on the 19th of November following, leaving a widow and three young children, in whose behalf a strong appeal has been made to the liberal consideration of the Government, who directed that they should be enabled to return to the Presidency at the public expense. It further appears, that the Government have, under the circumstances of Mr. Fernue's death, hesitated to appoint a successor, leaving the school for the present to be managed by such means as the commissioner has it in his power to provide.

MOORSHEDABAD COLLEGE AND SCHOOL

In May 1826, Mr. W. L. Melville, who then held the situation of agent to the Governor-General in Moorshedabad, reported the establishment of a college and school in that city, in pursuance of the orders of Government, in the accomplishment of which he stated that he had had to encounter some difficulties and delays. The head maulavi and other principal officers were selected from the Calcutta college, with the exception of Moulavee Musurut Ally, who, out of deference to the religious tenets of the Nizam's family, was chosen from the Sheah sect. This native having been strongly recommended to the resident by the Nawaub Munglee, was appointed Moulavee, and took charge of the school, although a man much inferior in learning to the teachers from the Calcutta College, but equal to the duties of his appointment. It is added that it was not easy to find persons of the Sheah sect in that part of India who were eminent scholars.

In the selection of scholars, a preference was given to the immediate family of the Nizam, the members of which were encouraged to avail themselves of its advantages; but after some considerable delay, they not consenting to embrace the opportunity of entering the institution, the resident filled up the number of 50 students, of whom six were to attend the college and 44 the school.

The Government approved the conduct of Mr. Melville in the establishment of this college and school, and instructed him to report the progress of the institution, and to submit his suggestions for its future conduct whenever he might be prepared to do so. He was also authorized to draw from the hands of the collector of the district the sum of Rs. 4,918-5-15; together

with the monthly allowance of Rs. 1,500 on the same account, being an annual charge of Rs. 18,000.

In January 1827, Captain Ruddell, the Secretary of the Calcutta Madrisa, was permitted, at the request of Mr. Melville, to proceed to Moorshedabad, for the purpose of examining the Nizamut students.

SCHOOL AT HUMMERPOOR IN BUNDELCUND.

In February 1828, Mr. M. Ainslie, the Governor-General's Agent in Bundelcund, reported that he had, in conjunction with Mr. William Henry Valpy, the Collector of the Northern division, established a school at Hummerpoor for the instruction of native children in the Persian and Hindoo languages, and that the Rajah of Dutteeah, who had received an account of it from his vakeel, had requested the permission of the Bengal Government to subscribe the sum of 1,000 rupees towards it.

Mr. Ainslie also stated that he had commenced the formation of a library of the best works in the native languages for the amusement or instruction of any persons who might be desirous of availing themselves, without expense, of the opportunity which it would afford them of improving their minds; that his success had been fully commensurate with the means at his disposal, and that he had reason to believe that the Rajah of Dutteeah's example would be eagerly followed by other chieftains, if expressly approved by the Government.

The Government, in reply, authorized the appropriation of the Rajah of Dutteeah's gift to the object for which it had been designed, but, as the school was private, did not consider the occasion to call for further notice from the Government.

STATE OF EDUCATION IN NAGPORE.

Mr. Richard Jenkins, who was for many years the East India Company's resident at the court of the Rajah of Nagpore, in a statistical report prepared by him under the orders of the Bengal Government, and submitted to the Council on the 27th July 1826, gives the following account of the state of education in that country:—

“Education is chiefly confined to the children of Brahmins and those of the mercantile classes, and the instruction they receive does not seem much calculated to promote their moral or intellectual improvement. All the other classes are extremely illiterate, and particularly the Kirsans. It is a rare circumstance, says Captain Gordon, to find one amongst them who can write his own name. Captain Wilkinson (one of the resident's assistants) remarks that this ignorance, in some measure, arises from a prejudice which

the cultivating class entertain against learning, as giving their children an aversion to their own profession, on which they must depend for subsistence.

- " Reading, writing and accounts are the chief objects of education, and these are only carried to the extent necessary for each individual's profession. The only order who ever look at books are Brahmins, and their reading is confined to subjects of Hindoo divinity. The knowledge of Sanscrit is professed by very few even of these. The modes of instruction are the same as described in other parts of India.
- " There are no schools exclusively for the education of Mahomedan children the tribes of Moollahs and Kazees are quite uneducated, and few of them can even read or write the Persian language; they know nothing of Mahomedan law, but are sufficiently acquainted with the common rules and usages of the sect to enable them to officiate at marriages and decide on disputes regarding religious matters.
- " In Captain Gordon's district there are 113 schools, superintended by the same number of masters, who are usually Brahmins or Vidoors. These schools are all established in the large towns and kusbahs, and in some of them there are two or three. The total number of children who receive instruction at these schools is 1,170, or calculating the total children under sixteen years, beyond which age they never remain at school, at 80,077, it would appear that public instruction is only extended to one in eighty. The payments of the children to their masters vary from two annas to one rupee per month, according to the circumstances of the parents.
- " In the Wyne Gunga district there are 55 schools, 28 in kusbahs and 27 in villages; the number of pupils is 452, of whom 45 are taught Persian, the rest Mahratta. The expense is on the same scale as the above.
- " In Captain Montgomerie's district the number of schools is only seven; the number of scholars has not been ascertained. The expense to the children is from two annas to four per mensem. Of the schools in Chanda district there is no report.
- " In Chutteesgurb, there are four or five schools at Ruttenpore, five at Rypore, and perhaps one in each other pergunnah. The school masters receive from two to four annas per month from each scholar. The languages generally taught are the Nagree and Mahratta, and some few are instructed in Persian and Hindoostanee.

" Private tuition is gratuitously conveyed to a still greater number of children by the Brahmins, Vidoors or village Pandias. The teachers are paid by the parents, at the rate of two or three rupees per annum, or as in Chutteesgurrh by presents on certain days, but more frequently by the tutor living free of expense with the parents of the children. If the Shastry or principal Brahmin teaches the children of the village, he has no other object than the performance of a praiseworthy and charitable act, and will seldom accept the presents which are offered him. There is no allowance for schools any where in land or money from the Government, the attention of which was never attracted to public education.

" There are in the city and suburbs, 102 instructors, including teachers of public schools, private tutors, and such as teach boys gratuitously as a religious duty.

" The number of public schools which are supported by the payments made by the parents of the pupils for their instruction, is 46; of these there are for teaching,

Mahratta	...	...	...	40
Persian	...	...	...	2
Nagree	...	...	...	3
Mahratta and Hindoostanee, (in the Persian character)	...	...	...	1
			Total	46

" The number of pupils attending these public schools in 736; of which there are learning:—

Mahratta	...	...	...	624
Persian	...	...	...	22
Nagree	...	...	...	39
Mahratta and Hindoostanee, (in the Persian character)	...	...	...	51
			Total.	736

" In addition to the public teachers, there are 51 private tutors and teachers who instruct boys gratuitously; of these three are for teaching the—

Shasters and Vedas	...	...	...	23
Persian	...	...	...	28
Arabic	...	...	...	4
Telंगा	...	...	...	1
			Total.	56

"The number of pupils taught by these instructors is 323; of which there are learning the—

Vedas and Shasters	...	...	...	159
Persian	...	...	...	126
Arabic	...	...	...	33
Telinga	...	...	...	5
			Total	<u>323</u>
			Total number of Pupils	<u>1,059</u>

"The average number of pupils in the Marhatta public schools is about twenty and a half to each. The average rate of remuneration to the masters may be taken at three annas per mensem for each boy, which makes about three rupees and twelve annas a month to each teacher. Some of them, however, do not receive so much as this, and others receive double the amount.

"The school in which Marhatta and Hindoostanee are taught, is supported by a private subscription among the writers in the public offices, and is superintended by a writer named Antone, attached to the residency. Printed translations of the Old and New Testaments into Marhatta and Hindoostanee, (in the Persian character) are in use in this school.

"The remuneration to the private tutors varies from two rupees a month in addition to their food and clothing, to thirty rupees. The private tutors are all Musselmen, and teach only Arabic and Persian. The education of the children of the respectable part of the Mussulman population is entirely entrusted to these private tutors, who are generally domesticated in the houses of the persons whose children they are employed to instruct.

"The teaching and learning the Vedas and Shasters is exclusively confined to the Brahmin class, and no remuneration is ever made for instruction in the sacred books. It is considered as a religious obligation to afford instruction to all who are qualified and desirous to learn, without receiving any reward or gratuity whatever.

"It does not appear that any support is given by the Government for the encouragement of education among the inhabitants, either by the establishment of public schools, or the grant of lands or pensions to any of the teachers. The teachers receive no public support whatever, and depend entirely for subsistence on the monthly remuneration they receive for the instruction of the pupils entrusted to their charge.

"Several Mahomedans teach Persian gratis, under the impression that so meritorious an act will be taken into consideration in a future state. These persons usually earn a livelihood by some trade or profession, and devote their leisure hours to the instruction of children.

"As the Rajah advances in years, his attention ought to be drawn to the subject of education, and he might be induced to found a college in the city, and give encouragement to schools on the system adopted in the Company's provinces.

Further Notices of Indigenous Schools under the Bengal Government.

BURDWAN.

In September 1818, the collector of this district was required to report upon a pension of 60 rupees per annum claimed by Rambulluv Butta-charge, for the support of a religious institution and seminary. The collector deputed his ameen to the spot, to inquire whether the institution on account of which the pension was claimed, was still maintained. The ameen reported that the institution appeared to be kept up, and that the number of scholars generally entertained was about five or six, and that the allowance had been sanctioned by the Government during the joint lives of Rambulluv Butta-charge and his deceased brother. Under these circumstances the Revenue Board considered the claimant entitled to the full amount of the pension during his life, or as long as he should continue to appropriate it faithfully to the purposes for which it was originally granted; they accordingly authorized the future payment of this pension to Rambulluv Butta-charge, and the discharge of all arrears which had accrued subsequently to the decease of the claimant's brother.

In March 1819, the collector of Burdwan applied to the Revenue Board for instructions respecting certain payments to a Musjeed and Madrissa in that district, respecting which a suit had been instituted in the Calcutta Court of Appeal, and the question ordered to be determined by the collector under Regulation 19 of 1810. The establishment in question was in the hands of Mussil-ud-deen, who was called upon to produce his accounts, which he appears not to have done satisfactorily. The collector therefore sent his ameen to the place to ascertain to what extent the establishment was kept up. That officer reported favourably of the establishment on the authority of the inhabitants of the village in which the Madrissa was situated, but without any documents to corroborate his statements. Under these circumstances the Revenue Board desired the collector to take an opportunity of visiting the spot, in order that he might himself ascertain the grounds on which a decision might be come to.

In July 1823, the Revenue Board reported an endowment for a college in Burdwan of 254 sicca rupees per annum, which was communicated to the general Committee of Public Instruction.

BARNAGORE SCHOOL, IN THE CITY OF MOORSHEDABAD.

In December 1818, the collector of Moorshedabad forwarded to the Revenue Board the petition of one Colly Kaunt Surma, praying the continuance to him of a pension of five rupees per month, which had been granted to his father Joyram Neeyah Panchanused, by the late Maha Rauny Bowanny, former zemindar of Chucklah Rajeshaye, for the support of a Hindoo college at that place. The collector accompanied the petition by a statement that the pension had, as represented, been enjoyed by the father of the petitioner, and confirmed to him by the Government on the report of the collector in 1796, and that the petitioner was of good character, and qualified for the superintendence of the college. The Revenue Board, on forwarding this petition and the collector's letter to the Government, observed that the pension had in fact lapsed to the Government in 1811, the petitioner not being then qualified to discharge the duties of the office, but that it was intended fully to ascertain his fitness for the office, and in the event of his competency to give it him. "On general principles," the Board added, "we entertain the opinion, that pensions granted for the maintenance of public institutions for education and instruction should not be resumed so long as they shall be appropriated *bond fide* for the purpose for which they were assigned; and we observe, on reference to our proceedings, that Government has generally been pleased to continue pensions for similar purposes, the Board having previously ascertained the qualifications of the persons in whose favour they have been granted, and we accordingly are induced to recommend the present claim to the favourable consideration of his Lordship in Council."

On this recommendation the Government confirmed Colly Kaunt Surma in the receipt of this pension; upon whose decease in 1821, it was by the same authority conferred on his brother Chundressa Nyalunkur, whose claim was undisputed, and who "then maintained seven students, five of them resident in the house."

HOOGLHY IMAUMBARAH.

In August 1817, Mr. D. C. Smyth, who held the situation of local agent at Hooghly, informed the Revenue Board that there was attached to the Imaumbarah a Mahomedan institution, the funds of which were under his management; that there was an akhund or teacher and a moonshee, whose duty it was to teach the sons of the persons connected with the institution to read and write; that this practice had been entirely given up, but that

he had desired the teacher to attend daily in the Imaumbarah, and ordered all the pensioners to send their children there; that several had accordingly attended; and that he entertained no doubt that there would be in a short time a large number in daily attendance.

As there were many Mussulmen in the town of Hooghly whose children were in the grossest state of ignorance, Mr. Smyth also recommended the appropriation of a small sum from the funds of the trust at his disposal, to be given as rewards to the children who attended the school; this he conceived would go a great way towards securing their attendance, and the funds, he conceived, could not be better employed.

The Revenue Board approved of this appropriation of the funds, and sanctioned the distribution of the rewards proposed to such scholars as should be found on examination deserving both from regularity of attendance and progress in their studies. The Revenue Board also approved Mr. Smyth's very judicious management for maintaining this reading and writing school, and authorized the further payment of small weekly or monthly sums, by way of subsistence money, to orphans or children whose parents were quite unable to support them at school.

The fund destined to support this school was one-ninth of an endowment bequeathed by Hojee Mohun for the services of the Imaumbarah, viz. repair of the building, ceremonies of the mohurrum, hospital and school.

Under this management, the institution appears to have continued till 1824; it acquired the title of a Madrissa, and was then in a prosperous state. The fund available for its support had become by prudent management "the larger portion of 16,000 rupees per annum;" and an establishment was then authorized to the extent of 6,050 rupees per annum, or per month, Rs. 505, as follows:—

	Per month
	Rs.
1 Arabic Master	100
1 Persian "	50
1 English "	50
1 Bengalee "	20
1 Librarian	15
1 Pishmunay	40
1 Moronyan	15
1 Teacher for children	15
Diet allowance and stewards	200
	—
Total	505
	—

The number of young men and boys then attending the school was about 83, of whom 16 were reading Arabic, 7 Persian, and 60 English. The superintendence of the institution was entrusted to Mr. Smyth, who then held the office of judge and magistrate in the district. In 1826, that gentleman was called upon to report the origin and state of the institution and endowment. His report, which narrates the facts above stated, suggested to the Government the expediency of a more regular examination of the state of learning in the institution, and the progress of the students; also that detailed reports should be furnished, and a system of rewards and punishments introduced for the purpose of animating their exertions; that the presidency committee should undertake the supervision; that the funds so superintended, Mr. Smyth observed, were equal to the endowment of a college; as, in addition to the 16,000 rupees annually appropriated, as already mentioned, there were other funds appropriable to this object, particularly the purchase money of the Syedpore estate. The subject was referred for future consideration.

SCHOOLS AND COLLEGES IN NUDDEA.

In 1813, Ramchunder Biddelunker, who enjoyed an annual allowance of Rs. 71 in consideration of his keeping up a chowpatee or seminary in Nuddea died. Application was shortly afterwards made to the Collector of the district, and by him referred to the Revenue Board, for the assignment of this allowance to a native who claimed it as the heir of Ramchunder Biddelunker, but the proofs of his right of succession or qualifications not being satisfactory, it was not granted to him.

In 1818, Bolonauth Seromony preferred a claim to this allowance, as the son of Ramchunder Biddelunker and his successor in the chowpatee. On reference of this claim to the Revenue Board, the Collector was ordered to ascertain whether Bolonauth Seromony did actually keep a seminary in Nuddea; and it appearing on enquiry that he kept a chowpatee in which he educated eight pupils in the Turk or Nya Shaster, the Government determined, in June 1820, that the pension of Rs. 71 should be continued to him, and the arrears paid up.

In June 1818, application was made to the Revenue Board through the Collector of Nuddea, on the behalf of Seebnauth Beedya Bayiesputtee, for a pension or allowance of Rs. 90 per annum which had been enjoyed by his father, Suker Turk Bagis, in consideration of his maintaining a seminary in Nuddea. The Board ordered the continuance of the pension and the payment of the arrears.

In November 1819, an application was made through the Collector of Nuddea to the Board of Revenue, on the behalf of Sreeram Seromony, for

a pension or allowance of Rs. 35 per annum, in consideration of his keeping up a chowpatee or seminary at Nuddea, which had been founded and endowed by the Rajah of Nattore. It was in this case also ascertained, that Sreeram Seromony did keep up the seminary in which there were then three pupils, and the allowance, together with the arrears, were accordingly ordered to be paid to him.

A similar decision was passed in 1819 in favour of Ramjoy Turkbunka, confirming to him an annual allowance of Rs. 62, in consideration of his continuing to maintain a seminary in Nuddea in which he educated five pupils.

In 1823, it was represented to the Board of Revenue, that a native college existed in the town of Nuddea, in which Ramchunder Turkbagis taught the puranas, for which he petitioned for the annual pension or allowance from Government of Sicca Rs. 24, which had been enjoyed by his father while resident in Rajeshahye, and which he solicited might be continued to him in Nuddea. The Revenue Board directed their nazir to make inquiry as to the facts stated, and to report the result, which he did, as follows:

That Ramchunder Turkbagis did keep a seminary in the town of Nuddea, in which he maintained and instructed in the shasters 31 students, of whose names a list was delivered in, and that he had done so for nine years then last past.

Under these circumstances the Board recommended, and the Government determined, that the pension should be continued to Ramchunder Turkbagis, and the arrears which had accrued since the death of his father be paid to him.

In June 1824, an application was made through the Collector of Nuddea to the Board of Revenue, by Deboy Persaud Neaba chusputty Buttacharge, as the brother of Collypersaud Turksiddant Buttacharge, who had died in the preceding year, for an annual allowance or pension of Sicca Rs. 156. 11. 10, in consideration of his keeping a seminary in the town of Santipore. Inquiries were made as to the character of the deceased, who is stated to have been a pundit of great ability, who had when he died about 10 students under tuition; it also appears by the evidence produced on the occasion, that the brother and present claimant assisted the deceased in the tuition of his students who resided with him, and that they read the Dhurm Shaster.

The information thus produced not appearing to the Board satisfactory, the Collector was directed to make further inquiries respecting the origin and extent of the endowment and of the service rendered. His final report does not appear upon the records.

SCHOOLS IN RAJESHAHYE.

In November 1817, the Collector of Rajeshahye forwarded to the Revenue Board a petition from Chunder Monay Debeah, widow of Woompershand, Buttacharge, and mother of Shubpershand Buttacharge, Bhowannypershand Bhattacharge and Hurrypershand Bhuttacharge, stating that for a length of time the father of her husband had received an allowance of Rs. 7-8 per month, for performing the duty of a school; that it had been continued to her husband on the same conditions; and that after his decease she had appointed Bhulnauth Turk Shreemony Pundit schoolmaster, who taught her three sons and others to read and write, but that without the pension the school could not be continued. She therefore prayed that it might be continued to her and her sons. The Revenue Board, before passing orders on this application, directed inquiry to be made into the facts of the case, and particularly respecting the number of scholars, and the nature of the instruction the pupils received.

In April 1818, the Revenue Board received from the Collector of Rajeshahye a petition from Hurnauth Bhuttacharge, representing that his father Sheebnauth had received a pension of Sicca Rs. 120 per annum, for the religious ceremonies of Ishur Kallachund Takoor, and 60 rupees per annum on account of a school (which latter duty, together with the allowance, had been made over by Sheebnauth to his nephew Raghonauth, whose name had accordingly been substituted for that of his uncle in the collector's books, and that he received the pension); therefore praying that the former sum might be paid to him, Hurnauth Bhuttacharge, for the performance of the ceremonies.

Upon an investigation of this claim, it was ascertained that the pension of Sicca Rs. 120 per annum had been granted in 1804 "solely for the purpose of a school" without reference to any religious establishment. The Revenue Board was therefore desired, before they came to any decision, to make strict inquiry, and to ascertain whether any school was supported by the applicant either at Barnagore or Chundpore; how it had been conducted during the minority of the claimant, and whether that person was qualified to undertake the office of a public teacher.

It appears that in November 1817, Juggernauth Bhuttacharge, the brother of Raghonauth, applied, through the Revenue Board, for arrears of the same pension during a period of two years; that he had been absent from home on a pilgrimage to Gya, whither he had proceeded to perform the usual religious ceremonies, and had been taken ill there. The Government refused to comply with this request.

COLLEGES IN RAJESHAYE.

In June 1813, the Collector of Rajshahye forwarded to the Revenue Board a petition from Rossissur Bachusputty Govindrans Sirhaut and Hurram Surma Buttachaaye, stating, that their father had received from Rannee Bhowantee an allowance of 90 rupees per annum for the support of a college, which allowance, on the decease of their father, had been continued to their elder brother till his decease; that since the date of that event they had kept up the establishment; and therefore praying that the allowance might be continued to them. The Collector corroborated the averments in this petition, observing, that Rossissur discharged the duties of one college in the town of Nattore, and that his two brothers had established another in the mofussil.

The Revenue Board, in forwarding the collector's letter and the petition to Government, observed, that the pension had been conferred by the authority of Government on the late Chunder Sikar Turkshanghess for his life, on a representation from the collector that he had no other means of subsistence, and was properly qualified, and taught the sciences gratis; that he was attended by many students; was the only capable teacher in Nattore; and that the continuance of his pension might be deemed a public benefit.

The Revenue Board further submitted, that as it appeared the brothers maintained the institutions of their father in full efficiency, the pension might be continued to them and their heirs in perpetuity, on the condition of their continuing to uphold these establishments under the supervision of the local agents of the British Government.

The Bengal Government fully acquiesced in this suggestion, and sanctioned the payment of the allowance of 90 rupees per annum, on the condition stated by the Revenue Board.

SYLHET MADRISSA.

A native institution supported by endowments, into the application of which the collector of the district was directed, in April 1827, to make inquiry and report the result to Government. He reported that upon investigation, he had discovered sunnuds of endowments for the support of the Durgah of Shah Jullah, which limited the allowances to lighting it up, and to the bestowment of alms and other charities; also other sunnuds containing provisions for the education of students not attached to any public institution; that the latter were of a very limited extent, and contained conditions for the support of the grantee and his family and descendants; that the descendants of the original grantee performed the obligations of the grant, in so much as to instruct a few disciples in their own family; that the parties appeared

to be extremely indigent, and the assigned lands not of sufficient importance to merit the interposition of Government. Under these circumstances the Government resolved not to interfere with the endowments of this Madrisa.

CHITTAGONG MADRISSA.

Another native institution supported by endowments, into the application of which the collector of the district was directed, in the year 1827, to make inquiry and report the result to Government. He reported that Meer Hinja had bequeathed lands for the endowment of this Madrisa, which then produced, for the purposes of education, not more than Rs. 1,570 per annum, two-thirds of the endowment having been judicially assigned to the founder's children in the year 1790; that with the remaining one-third, the then incumbent Moolavie Ally Mucktoolool Khaun Keman, professed himself unable to keep up the institution on its then present footing, which provided for the instruction of 50 students, and for the support of three teachers, one of Arabic and two of Persian; that the number of students originally contemplated was 150; that the buildings consisted of a small mosque, in good order, and two low ranges of chuppah houses, for the dwelling of the masters and disciples, which were of little value. The collector suggested that the lands would realize twice their present rental, if put up to the highest bidder, by order of Government, and submitted that they should be so relet, and the proceeds paid to the Moulavie in monthly instalments; who in return should periodically submit his accounts, and a report of the state of the institution, to the Board of Revenue for the information of Government. The Governor-General in Council approved this suggestion, and it was ordered accordingly.

HINDOO SEMINARY AT BEASPOOR.

In July 1822, the collector of Mooreshedabad forwarded to the Revenue Board a petition from Kishnout Nye Panchannud, the son of Ramkissur Surma, reporting the death of his father, and praying the transfer and continuance to himself of a monthly pension of five rupees, which had been granted in 1793, for the support of a Hindoo seminary at Beaspoor, near to Colepoor. The collector reported the petitioner to be the heir and rightful claimant of the pension, and well qualified for the performance of the duties of the school.

Under these circumstances, the transfer of the pension from the name of Ramkissur Surma, to his son Kishnout Nye Panchannud, was authorized.

PROPOSED ENDOWMENT OF A NATIVE SCHOOL IN BIRBHUM.

In 1820, a Hindoo named Surbanund, who claimed succession to the office of oojah, or high priest of the Temple at Deoghur, made an offer

to the Government, through the local agent, to give 5,000 rupees as an endowment for a native school in that district, on condition that his claim to the succession of the oojahship might be sanctioned and established by the authority of Government. The offer was declined, and Surbanund informed that he must abide the regular adjudication of the law courts on his claim, which proved unfavourable.

REGIMENTAL SCHOOLS.

Provision is made by the Government for the education of all natives who enter the military service of the Company at this Presidency, and of their children.

PRESIDENCY OF FORT ST. GEORGE.

TANJORE SCHOOLS.

In July 1820, the following letter was received by the Madras Government from the Secretary to the Madras Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. It was referred, through the Revenue Board, to the collector of Tanjore, in order that he might report upon the subject. His report does not appear upon the records hitherto received from India.

"TO THE RIGHT HON'BLE THE GOVERNOR IN COUNCIL, FORT ST. GEORGE.

"RIGHT HONOURABLE SIR,

"The Madras Committee of the Incorporated Society for the Propagation of the Gospel have the honour to submit that a succession of missionaries has been constantly employed in instructing and superintending those native congregations and schools in the Tanjore district, which were first assembled and taught by the pious Swartz.

"About two years ago, funds were sent from England for repairing or building the chapels and school-rooms of these congregations; and several being now completed and others in progress, the committee are anxious to secure to the society, whose aid has been liberally granted for this pious and benevolent purpose, such a right and title to the ground on which these buildings stand, as is procurable.

"The committee have therefore the honour to forward the accompanying list of small pieces of ground which were granted to the missionaries, and for which sunnuds were subsequently authorized by Mr. Charles Harris, when collector of Tanjore; and they solicit the

Government to authorize the Principal Collector of Tanjore to grant such titles for the portions of grounds in question as have already been given for similar parcels of land in the same collectorate on which chapels and school-rooms were built under the direction of the Tranquebar missionaries, the whole of which were, however, transferred by the Danish Government about ten years ago to the Tanjore mission, on condition of being properly maintained and supported.

"With the list of these parcels of ground, the committee have the honour to submit a copy of the report of the Tanjore missionaries on the subject.

" MADRAS,
25th June 1829.

"I have, &c.,
"(Sd.) WM. ROY.

COMMITTEE OF PUBLIC INSTRUCTION AT THE PRESIDENCY.

In August 1828, the Madras Government reported to the Court of Directors the further measures which they had adopted for the promotion of education among the natives of India, and particularly that they had, in almost every instance, approved and adopted the suggestions of the Committee of Public Instruction.

The first step taken by that committee appears to have been the transmission of the following circular letter to the several officers in the interior:—

"(Circular.)

" TO N. WEBB, H. LORD, I. O. TOD, H. VIBART, and C. ROBERTS, ESQS.
MASULIPATAM.

" GENTLEMEN,

"The Honourable the Governor in Council having been pleased to institute a Committee of Public Instruction, the object of which is the general improvement of the education of the people in the territories subject to this Presidency, and to nominate H. S. Graeme, Esq., President; W. Oliver, John Stokes and A. D. Campbell, Esquires, Members; I have the honour, under the directions of the committee, to communicate the same to you, and with the permission of the Government, to request that you will do them the favour on the receipt of this letter, to place yourselves in communication with them, for the furtherance of the views of Government on this important subject.

2. "I am further directed to state to you, as far as at present seems requisite, such general views as have already been formed, the measures which have been taken, and those which are still in contemplation by the committee, and to request you will endeavour fully to inform yourselves of the actual state of education in your province, and of all matters connected with this subject; and that you will be pleased from time to time to communicate to this committee the result of your inquiries, or any suggestions that may offer for the promotion of the objects in view.
3. "In viewing the causes of the present low state of education, obstacles to their removal present themselves, to which the committee are strongly impressed with the necessity of attending. What system soever may be formed by this Government to facilitate the education and mental improvement of the population under them, success in its operation must, in a great measure, depend as much on a coincidence of feeling on the part of the people as on the munificence of the Government itself; and, with reference to the arrangements now to be adopted, the committee wish it invariably to be kept in mind, that no measures can be pursued, whatever other advantages they may offer, which are at variance with the customs and prejudices of the people. Such obstacles must be carefully avoided. Every measure must as much as possible, be divested of the odium of innovation, and be such as to induce the people to go along with the Government in the undertaking.
4. "The principal causes of the low state of education appearing to be the poverty of the people, the ignorance of the teachers, and the little encouragement which it receives from there being but little demand for it, the Government contemplate the endowment of a number of schools in the several provinces (on an average according to their extent and population), of two superior, and fifteen subordinate schools for each of the collectorates. The former are to be called collectorate schools, in which the teachers will have a salary of 15 rupees; the latter tehsildary schools, in which the teachers will have a salary of nine rupees per mensem. As a field for their own industry, all the teachers will be allowed to receive, in addition to their fixed pay from Government, the usual fees from their scholars. The want of encouragement will, it is conceived, be remedied, by rendering it more easy to obtain a good education, and by the preference which will naturally be given to well educated men in all public offices. The advantages of

education will be extended to the Mussulmans in the same degree as to the Hindoos, and perhaps even in a greater degree, because a greater portion of them belong to the higher and middle classes. But, as their number is comparatively so small, it will not perhaps be necessary, except in a few provinces, where the Mussulman population is considerably above the usual standard, to give more than one Mussulman school to each collectorate.

5. "It however, seems necessary, as a preliminary step, to form a body of efficient teachers, and to insure this, a central school or college is now establishing at the Presidency for the education of the superior or collectorate teachers. The Hindoos will be taught, on grammatical rules, the vernacular language of the provinces to which they belong, and the Sanscrit; the Mussulmans will be taught Hindoostanee, Persian and Arabic; and both will be instructed in the English language, as well as in the elements of European literature and science.
6. "It is desirable that the collectorate teachers, who are eventually to instruct those for the tehsildarry schools, should be natives of the provinces, and not men selected at Madras or deputed thence; and in order to form a class of candidates for these situations, I am desired to request that you will select, and direct to proceed to Madras, two candidates from the province of Masulipatam, one a Hindoo and the other a Mussulman. They will, on your recommendation, be admitted as students on the foundation of the school, and will be entitled, from the period of their admission, to a salary from Government of 15 rupees per mensem; and when they shall have qualified themselves for the undertaking, they will be sent back to the province on the same pay, to commence their duties as masters in the collectorate schools. Fifteen rupees a month may appear a small salary for such collectorate teachers, but it is considered that their eventual income will principally arise from the fees to be paid to them by their scholars; and if they are superior both in knowledge and diligence to the common village schoolmasters, scholars will flock to them, and augment their income.
7. "It is also desirable that the persons to be selected for this purpose should be respectably connected, about the age of eighteen years, and that they should be distinguished for good natural talents. The committee eventually will not exclude persons of any religious belief; but respecting the Hindoos, deem it advisable at first to give the preference to Brahmins.

8. "The institution thus to be formed at Madras is quite distinct from the tehsildary schools, of which, however, the collectorate teachers will eventually have some superintendence. The measures respecting the tehsildary schools are now under consideration.

"FORT ST. GEORGE,
24th June 1826.
The same to other districts.

I have, &c.,
"(Sd.) H. HARKNESS,
"Secretary to the Committee."

The Committee of Public Instruction also proposed, that in three of the principal towns in each collectorate, a tehsildary teacher should be selected from among the best qualified to be found in those towns, to teach, on grammatical rules, the vernacular languages of those towns or provinces, and common arithmetic; and should the persons first selected for this purpose not prove competent, that they might be replaced by others as soon as persons perfectly competent could be found:—

"It is also proposed that the salary of these teachers shall be nine rupees per mensem; and as the object is to give the inhabitants an improved education, and to enable them to get it cheaper than they formerly did, in consideration of the allowance which they will receive from Government, it is proposed to restrict these teachers from receiving any fixed salary, or anything but the usual voluntary fees and presents from the relations of their scholars, and to oblige them to afford gratuitous instruction to such as may be considered to require this indulgence by the members of the village community to be selected to superintend these schools.

"It is proposed to make these schools free for all classes, the master to pay no more attention to the Brahmin than to the Sudra boy, and that they shall be in the immediate charge of the principal inhabitants of the town, who will be solicited to recommend the master to be nominated, and who will be given to understand that on matters relating to these schools their wishes will be consulted.

"The chief object contemplated by this measure is to promote a favourable developement amongst the natives of the system of education about to be established by the Government, by removing all possible apprehension on their parts of innovation repugnant to their habits or feelings, and thus to induce them to go along with the Government in the undertaking.

"If the proposed schools be in the first instance called into action, and if the principal measures relative to them be adopted, through th

medium and with the concurrence of the chief native heads of the society, this must raise in them a sense of personal importance, which few know better how to estimate, and which will, it is hoped, soon give rise amongst them to that feeling of personal interest in these establishments, which to the committee it appears so desirable to inspire.

"On the same plan it is proposed to entertain six tehsildarry teachers at the Presidency, but the committee having the means at hand to instruct them, propose that they be at once entertained as students on nine rupees per mensem at the college, in addition to the forty expected as candidates for the office of collectorate teachers from the interior. This, if approved, will enable the committee at once to commence the school.

"The committee have also reason to believe, that the general objects in view will be promoted by sending into the provinces, as teachers of the Sanscrit, Arabic, Tamil, Teloogoo and Persian languages, at a few of the principal towns, some of the law students at the college who have obtained the certificate of qualification for the situation of law officers, and who, from their general acquirements in learning, may appear to be particularly eligible for the purpose. They are, at all events, entitled to pay as students under the regulations of the college, until they are appointed on vacancies to be law officers, and it is considered that they cannot in the meantime be more usefully employed, even should it be found expedient to grant to some of them the allowance of a tehsildarry teacher in addition to their present pay, which varies from 4 to 10 pagodas per mensem; but on this point the committee wait the result of a communication which they have made to the College Board."

In these suggestions the Government acquiesced, and further granted to the committee exemption from postage, permission to indent on the Company's stores for stationery, an allowance of 10 pagodas per month for a writer, and a travelling allowance to candidates for the situation of collectorate teachers of half a rupee for every 15 miles. These allowances the collectors were authorized to pay in the country, and the committee was authorized to draw the pay of the teachers at the Presidency, the committee at the same time undertaking to keep registers of the teachers, and to have half-yearly or quarterly examinations as to the degree of instruction afforded by them.

In November 1826, the Committee of Public Instruction was incorporated, under the superintendence of the College Board, by a resolution of the Government.

In January 1827, the committee reported the progress which had been made in measures for the education of the people, with some details of their plan, particularly as regarded fees.

By this report it appears that ten candidates for the situation of collectorate teachers from Rajahmundry, Vizagapatam, Chingleput, Salem, Cuddalore, Masulipatam, Cuddapah and Tanjore, were then prosecuting their studies under the several head masters of the college, and with the most encouraging prospect of success; that the smallness of the number of candidates was an occasion of regret, and that in order to induce more applications the committee had circulated, in the interior, translations into the native languages, of the plan of instruction pursued at the Presidency; that the committee had received reports of the establishment of tehsildarry schools in several of the collectorates, but could furnish no particulars till they had obtained further information. That eight tehsildarry schools had been established within the Presidency district; viz., three Tamil, three Telooogo, and two Hindoostanee schools, and that 189 scholars were then receiving instruction in them, that these schools were visited at fixed periods by those head masters of the college, to whose province, according to the language, they immediately belonged; and that though from the very short time they had been established it was difficult to estimate, in a manner perfectly satisfactory, their degree of efficiency, the Board had every reason to consider it fully equal to their expectation; that periodical reports of the state of the schools were made, and a register of their contents kept.

The Report proceeds as follows:—

It will be remarked that in strict adherence to the first principle of the institution to facilitate education, the Board have adopted a mode of conveying instruction in the different vernacular languages from which they confidently anticipate a most favourable result. In deliberating on measures for the attainment of the objects of the institution, it naturally occurred, as a necessary preliminary, to look minutely into the system of instruction which had hitherto been pursued by the people themselves; to consider whether at any period, under the most favourable circumstances, it had ever been efficient to its purposes; and whether the Board could, by adopting and supporting it, reasonably expect that it could tend to promote the views of Government. Every information on this subject, the official reports and statements from the different provinces, with which the College Board have been furnished by the Board of Revenue, the mature deliberation which had been bestowed on it by several of the members of the Madras School-book Society, and the luminous observations thence elicited, and, as far as the Board have been able to ascertain this point, the general and unfeigned regret of the people themselves that they had not a more efficient system,

were the principal grounds on which the Board proceeded to their adoption of the present method of affording instruction in those languages.

8. "The Board were further of opinion, that in strict adherence to the principle of facilitating education and eventual improvement, it was desirable that the system they were to pursue should be their own throughout, that the stages should be consecutive, but that the first, besides being complete within itself, should have a prospective view to those which were afterwards to be pursued. The facility with which a native who has any pretensions to learning can acquire a knowledge of the method adopted, and therefore render himself competent to afford instruction in it to others, fitly adapts it to the purpose of being introduced into the three tehsildarry schools, which have been directed to be established in each of the collectorates of the interior; and it is therefore the intention of the Board that they shall be supplied with it as soon as possible. It is being brought into operation within the Presidency district as fast as completed, and it has met with universal approbation among the native population; so much so, that repeated petitions have been received by the Board for an extension of the system.
9. "To prevent any misunderstanding between the parents or friends of a boy and the masters of the tehsildarry schools, on the subject of fees to be paid to the latter, it appears to the Board advisable, to a certain extent, to regulate them, leaving, however, their definite establishment to a future period. The accompanying statement gives the rate of fees which they propose to allow for the present.
10. "It is calculated at nearly the lowest rates known, but it leaves sufficient field for the personal exertion of the master, and shows at the same time, that where that may be successful, his monthly salary, including these fees, may become double the amount which he will receive from the Government. The Board, however, intend that the master shall distinctly understand that, in cases where the relations or friends of a boy, though not of the lowest classes, may still be too poor to admit of paying even these fees, he is not to be allowed to enforce them.
11. "Respecting the college native classes, I am desired to say that since the secretary became a resident in the college, they are advancing into form and systematical progression; and that within a short period, the Board hope to be able to submit, for the information of the honourable the Governor in Council, the result of an examination of the whole of the classes.

12. "The accompanying statement renders it unnecessary to enter further into detail than to observe, that their progress in general, so far as the shortness of the period will admit of forming an opinion, is very satisfactory. It will be remarked that these classes consist of the candidates for the situation of native law officer, who are under the immediate charge of the Persian and Sanskrit head masters; of the candidates for the situation of teachers at the college; of candidates for the situation of collectorate teachers; and of general students. Respecting the paid candidates for the situation of teacher at the college, the Board contemplate that it will not be necessary to continue this expenditure by filling up any vacancies that may occur in this class, and that from among the general students persons fully competent to hold the situation of teacher may be eventually selected.
13. "The Board further contemplate that eventually it may not be necessary to keep up the present full establishment of paid candidates for the situation of native law officer, as a certain number of the students of the Persian and Sanskrit classes may be expected to become qualified for this branch of the Public Service; that of native law officer, and that of teacher at the college, the situation of collectorate teacher, and that of tehsildarry teacher, will hold out the strongest inducements to students to qualify themselves for them; others will endeavour to emulate them; strict attention to the progress of the classes will encourage exertion; and learning, by its own repute, will tend to its own increase.
14. "In this review of the new system for the general improvement of education, which the Board respectfully submit to the honourable the Governor in Council, they have the satisfaction to anticipate, that one of its earliest results will combine a generally beneficent effect to the subjects of this Government, with a tendency to the benefit of the public service."

The Government concurred in the general views of the committee, and considered the arrangements above detailed, judicious; observing, "The course you propose to bring into operation is more simple and efficacious than that which it displaces, and seems generally directed to more useful purposes than the former system, which too much aimed at the acquirement of what was rare and obsolete, instead of such learning as could be of advantage in the common purposes of life."

"The Governor in Council is impressed with the importance of communicating the instruction in European works to the natives,

and observes that you have it in contemplation to cause translations to be made of extracts from such works; in carrying your intentions into execution, you should select works which, with the least injury, bear being extracted and translated, and which are, besides being instructive, in some degree attractive, and adapted to the taste of the readers; the importance of the subject induces the Governor in Council to suggest that the inculcating of morality by allegorical tale, is the mode which most assimilates with that in use among the natives, and as these seldom refer to local usages or circumstances with which the natives are unacquainted, they would be more intelligible to them than other passages."

"The rules which you propose for the regulation of fees to be given to the teachers, appear unobjectionable." Early in 1827, the Madras Government applied to the Governor-General in Council for copies of works published at that Presidency, calculated to assist in the education of natives, which were furnished accordingly. In April 1827, the secretary to the institution reported that the civil authorities at Chittoore had applied for the establishment at that place of a Mussalman tehsildarry teacher, in addition to the three Hindoo tehsildarry teachers, who had been established within that collectorate. It was ordered accordingly, as had been the establishment of a Mussalman tehsildarry school (under the superintendence of one of the law students from the college) at Arcot, in consideration of the large proportion which the Mussalman form of the population of that town and its vicinity.

In June 1827, the committee obtained permission to print at the college press a series of works in the languages of that part of India, calculated to facilitate education among the natives, and the Government caused the needful supply of stationery to be issued from the Company's stores. Among the works so printed and circulated, was an account of the improved system of education, translated into the native languages.

In March 1828, the committee reported an examination of natives in the Hindoo law class at the college, of whom two had received certificates of high proficiency, nine others had been ranked according to their relative proficiency, and two had been removed after having been attached to the college twelve years, being considered never likely to attain a degree of proficiency sufficient to entitle them to certificates of qualification, in order that they might make room for others "of greater promise of capacity."

In May 1828, the committee reported that they had erected two school rooms, one at Calicut and another at Paulghatcherry, at an expense of Rs. 60. 4. 7 which sum was ordered by the Government to be liquidated.

In June 1828, the committee received authority to transmit to the office of the Chief Secretary to Government, for eventual transmission to the residents at Mysore and Tanjore, in order to their being presented to the Rajahs of those countries, copies of all works printed or used by the committee.

In October 1828, the committee's establishment having exceeded its limits, orders were issued to charge the excess, amounting to rupees per month 415 to the Company. An instructor in the Mahammedan languages was also appointed for Masulipatam, at the request of certain Mahammedan inhabitants of that place, who in their petition stated that they had been informed of the Government having allowed law students to teach at Chittoore and Arcot.

In January 1829, the committee reported the progress of the elementary works then in the press, and the occupation of the persons employed in tuition.

In March 1829, the inhabitants of Combaconum requested and were allowed a teacher to instruct the Mahomedan inhabitants of that place.

In September 1829, an augmentation of allowances to the assistants of the several head masters in Arabic, Sanskrit, Tamil and Telooqoo, was authorized, amounting to, per mensem, 180 rupees.

In October 1829, certain Mohomedan inhabitants of Trichinopoly applied by petition for a tehsildarry school to be established in that place, which was authorised accordingly.

In November 1829, the committee reported that a school had been established in the pettah of Bangalore for instruction in the English and native languages, on the principles of the Madras School-Book Society, of which the Raja of Mysore was to be considered the founder, and had promised an annual subscription of 350 rupees. The Madras Government highly approved the measure, and resolved to grant an annual subscription on the part of the Company to the same amount.

ORDERS OF THE COURT OF DIRECTORS.

By despatches to Madras, under dates the 16th April 1828, 3rd September 1828, and 29th September 1830, the Court of Directors have sanctioned and approved the proceedings of the Madras Government, with a view to the promotion of native education, and have authorised the gradual appropriation of 50,000 rupees per annum towards the estimated expense of the new system. The Court have also directed a vigilant superintendence of the schools to be exercised by periodical examinations, either by local officers or by persons sent from the Presidency, and have approved the incorporation of the College Board with the Committee of Public Instruction,

and the publication and circulation of the improved system of education among the natives. The greatest attention is to be given to the subject; the Bengal Government are to afford to that of Madras such information as is in their power; and the central school is to be enlarged so far as may be practicable.

The Court's sanction is also given to the other measures proposed, so soon as the state of the Company's finances shall admit of a further outlay, with a view to the improvement of native education.

REGIMENTAL SCHOOLS.

At this Presidency, as at Bengal and Bombay, provision is made by Government for the education of the natives who are in the military service of the Company, and of their children.

SCHOOL-BOOK SOCIETY.

The School-Book Society at this Presidency is a branch of that at Calcutta.

PRESIDENCY OF BOMBAY.

MRS. BOYD'S LEGACY.

The question respecting the rate at which interest was to be allowed on the some of money deposited in the name of Eleanor Boyd, and appropriated as an endowment to the Bombay Education Society, has been determined by the Court of Directors, who have ordered that "the interest upon the balance of the Education Society, and of all other charitable institutions, deposited in the Bombay treasury, be continued at six per cent. per annum, to commence from the 1st of May 1825, when the reduction from six to four per cent. appears to have taken place."

PROCEEDINGS OF THE GOVERNMENT IN CORRESPONDENCE WITH THE NATIVE SCHOOL AND SCHOOL-BOOK SOCIETY.

THE DOOAB.

In May 1826, the Collector of this district reported, that to encourage literature among the natives, he had offered rewards for original compositions, which had brought forth some creditable performances, particularly a history of the Dooab in the Mahratta language.

THE DECCAN.

In the same month, three Brahmin youths were allowed at their own request to repair to the Presidency for the purpose of learning the English language as candidates for the office of Professor and assistants at the Poona College; and the number of native medical students attached to the Poona hospital was augmented to twelve.

SCHOOL AT THE PRESIDENCY FOR TEACHING ENGLISH TO THE
NATIVES AS A CLASSICAL LANGUAGE.

This school, as appears by the report of the School and School-Book Society, was opened in 1824, and commenced with a small number of scholars.

In June 1826, it contained 50 Mahrattas in four classes, and five Guzerattees in one class. The first class of the Mahrattas consisted of 12 boys, of whom 2 were Brahmins. They read short polysyllable lessons in English from Murray's Spelling and Reading Exercises, and translated them into their own tongue. They also translated short pieces of Mahratta into English, and had gone through an abbreviated course of English grammar.

The second class consisted of 16 boys, of whom two were Brahmins; they read and translated dissyllabic lessons from Murray's Spelling and Reading Exercises, and had acquired in English Grammar a complete knowledge of the inflections of nouns and verbs. The third class consisted of 16 boys, of whom 1 was a Brahmin. They read and translated monosyllabic lessons from Murray, and had made a little progress in English grammar. The fourth class consisted of six boys, who were learning to write and read monosyllables on sand.

The Guzerattees were learning the powers of the alphabet. Arithmetic formed a portion of the studies of the whole school.

As an apology for the little progress in language made by the scholars in this school, the Secretary to the society observed, that "the language is taught to them grammatically, and according to the method of double translation, by which means a correct knowledge not only of it, but of the relative capabilities of their mother tongue, is impressed on the minds of the scholars. Advantageous, however, as this plan is, it would require, in order to produce its effects in a short space of time, more regular attendance and more application than could be expected from the children of natives, and, particularly, more than one person to conduct and superintend its details."

It was therefore proposed to obtain for it more than one properly qualified instructor, with a further supply of books, and eventually, with a view to the imparting to the native youths in the school, of a general acquaintance with European literature and science, a select library, including maps, globes and philosophical apparatus.

The report also contains some observations on the expediency of encouraging natives in the study of the English language, which this society considered "as of secondary importance in effecting the mental and moral improvement of the natives." The society further observed in their report, "It is desirable, however, to render those few scholars who evince an inclination and have leisure to continue their studies in the English language,

capable of understanding all kinds of works on literature and science. To the attainment of this object the genius and ability of native boys present no obstacle, and the exertions of the society shall not be wanting. But as these works abound in ideas with which the natives are totally unacquainted, these ideas will be most easily rendered comprehensible to them by means of the mother tongue of each scholar. It will, therefore, no doubt, be admitted that the time and labour both of the master and the scholar would be materially saved, were these indispensable explanations previously embodied in works written in the native languages; and thus it again appears, that English can never become the most facile and successful medium of communicating to the natives as a body, the literature, science and morality of Europe."

Upon this report the Governor recorded a minute, recommending that application should be made to the Court of Directors for books, and for one or more English teachers, of such an age as might justify the expectation that they would enter with ardour into the task imposed upon them; observing at the same time "The arguments stated by Captain Jervis appear to me conclusive against depending on English schools alone; but if a certain number of natives can be prevailed on to devote themselves to the acquisition of European knowledge through the English language, it is to be hoped, that by translations and other works, they would greatly contribute to the progress of their countrymen, supposing the latter to have been properly prepared by previous instruction through their own languages."

On the proceedings of the 5th of July, Mr. Warden recorded a minute dissenting from the sentiments of the School-book and School Society, as well as from some observations of the chief engineer on the inefficiency of English schools.

"The result of my experience," Mr. Warden observed, "is exactly the reverse. I am entirely ignorant of the great means that have been afforded to the natives to learn English. A charity school was established in Bombay, when the Church was built, for the education of Europeans only. Since 1814, a greater degree of attention has been paid to that establishment; natives have been admitted into it. Schools have also been opened by one or two Europeans on speculation. From both sources natives have been taught the English language, and they speak, read, and understand it perfectly. Having acquired such a foundation, surely the means at their command in enlarging their capacities through the medium of English books, are beyond measure greater than they can possibly command if all the literature of India were within their reach.

- " I know not whether a native or an European penned a letter of the chief engineer's now before me : if the former, it constitutes a decisive evidence against him. But in that art, whether in the beauty or correctness of the writing, the superiority is infinitely in favour of the natives ; at least, I have ever found it so in an office where the fullest opportunity of ascertaining the fact was afforded me. In fact, the most beautifully copied despatches sent home to the Court are by natives.
- " Within these few years, the late Mr. Boyce's school was the only one that I am aware of, where natives were taught English in a higher class than that adapted for children. Their proficiency was fully equal to the means afforded them for acquiring a knowledge of English, and of perfectly understanding an English book.
- " Unquestionably, the great difficulty we labour under is the want of schoolmasters. The difficulty will annually diminish. In addition to the recommendation to the Honourable Court to send out schoolmasters, in which I entirely concur, the best expedient for obtaining a regular supply of schoolmasters, and which I would press on the Honourable Court's consideration, would be by the grant of donations by the Honourable Court to Bishop's College at Calcutta, as an endowment for four or six schoolmasters for Bombay. Six thousand rupees is the sum, I believe, fixed for each scholarship. The requisite number of the most promising boys might be selected out of the charity school, and sent round to be educated for this Presidency.
- " The clergy at our stations might also be made useful instruments, if they be not already so employed, in superintending branches of the charity school of Bombay, and in teaching the English language assisted by boys, European or native, but I would prefer the latter, educated at the charity school, who may be qualified to officiate as masters. A salary to these boys should be given, and a trifling augmentation to the salary of the Chaplains would probably be necessary.
- " If the suggestion be at all worthy of attention, the Archdeacon might be consulted upon the general question of employing the Chaplains as proposed, and the salary that ought to be given to the Chaplains. In fact, whatever sum of money the Honourable Court may appropriate towards the promotion of education should, in my opinion, be chiefly applied to the diffusion of the English language."

Some further discussions took place between the Governor and Mr. Warden respecting the establishment of a school for teaching English as a classical language, and the subject was referred to the Court of Directors, who concurred in the views of the President, observing that they were not contrary to, but went beyond those of Mr. Warden.

On the 6th June 1826 the School and School-Book Society reported to the Government a list of 14 Mahratta schoolmasters, who had passed examination on the 19th May preceding, and were stationed by the Government as follows :

Poona	..	...	...	...	4
Sattarah	...	...	...	...	2
Darwar	...	...	...	...	2
Ahmednuggur	...	...	...	...	2
Nassick	...	...	...	...	2
Dhooliah	...	...	...	...	2
					—
			TOTAL	...	14
					—

Of these 10 were Chilpawun Brahmins,
3 Dethush Brahmins, and
1 Kurady Brahmin.

They were forwarded to their respective stations and placed under the superintendence of the Collectors, excepting the schoolmaster for Sattarah, who was placed under the superintendence of the Rajah, by whom his salary was paid.

The salary of Mr. Murphy, the Headmaster of the School was, at the same time, augmented, in consideration of his talents, to 120 rupees per month.

In July 1826 it was proposed to appoint superintendants of the schools in Guzerat and the Deccan, to which also Mr. Warden objected as involving an excessive expenditure. "Considering," he observed, "the population and extent of these provinces, the control of one individual in each would be perfectly inefficient. The awarding of prizes to scholars and to masters without any limitation is surely objectionable. It is enough, as it appears to me, for the Government to extend that encouragement, and to confine it to the seminary at the Presidency.

"All that the Government require from the provinces would be periodical or annual reports on the state of the schools and the progress of education, and these reports could be furnished by the different collectors, who, from their district and village offices, have ample means of obtaining more correct information than one gentleman can possibly command."

With this minute the discussion dropped, and the whole subject was referred to the Court of Directors.

In April 1827, this society was allowed to forward by the agency of the Commissary-General, packages of their publications to the following stations :

Poonah	... To the Collector.	Broach	... To the Collector.
Ahmednuggur	... Ditto.	Kaira	... Ditto.
Darwar	... Ditto.	Cutch	... Resident.
Candeish	... Ditto.	Pallonepur	... Political Agent.
Sattarah	... Resident.	Kattywar.	... Ditto.
Surat	... Collector.	Broach	... Revenue Surveyor.
Ahemedabad	... Ditto.		

Also to Madras, in consequence of an application from that Presidency for a supply of them.

In furtherance of the objects of this society, it has been allowed to send periodical indents to Europe for stationery, and to receive supplies both from Europe and Calcutta on the Company's ships. The collectors have also been authorised to supply the society with the requisite stores; rents have been paid for school-rooms, and books in the native languages, and Sanskrit types purchased by the Bombay Government at Calcutta, for the use of this society.

SAVE IN OURWERLECH, IN THE NORTHERN CONCAN.

In March 1827, the inhabitants of this large town petitioned the Government through the collector, that a schoolmaster might be sent among them. The petition was immediately sent to the native school and School-book Society, in order that it might be complied with.

TANNAH AND PANWELL, IN THE NORTHERN CONCAN.

In April 1827, Mr. J. B. Simpson, the collector of the Northern Concan, proposed that the schools at these places should be placed under the superintendence of the society. The Government approved of the suggestion, and issued orders accordingly, at the same time commending the conduct of the collector, and expressing entire satisfaction at the progress made in the schools under his control.

The two schools at Panwell had been established in the year 1821, at the instance of Mr. S. Marriot, who was then the Magistrate and Collector of the District, for the immediate purpose of communicating to natives, destined for the public service in the revenue and judicial departments, so much learning as was necessary to qualify them for that service. A petition had been presented to him, and forwarded to Government, requesting

the establishment of such schools; which, under these circumstances, the Government consented to patronize, although doubts existed in the minds of some of the members of the Council as to their eventual utility.

The following minutes were recorded on this occasion:

By the President, Mr. Elphinstone; subscribed by Mr. Bell and the Commander-in-Chief.—“I think these two schools should be instituted, we are sure of ready attendance and zealous superintendence, and the plan, if successful, may be extended.”

By Mr. Prendergast.—“If I could at all rely upon even the expense” (50 rupees per month, and 200 rupees outfit) “of the two schools here suggested to be established at the expense of the honourable Company at Panwell, not exceeding the amount here proposed, I should hardly think it worth while troubling the Board with any observation on the subject; although so very close to Bombay as Panwell is, being just at the opposite side of the harbour, it would from that circumstance seem to be precisely the spot where such institutions are least necessary, for on this island there is already abundant facility for young natives acquiring the English language, as almost every English writer, Purvoo, Parsee and Portuguese have pupils, who when they have made a little progress, are allowed to practice, and to make themselves useful without pay in almost every public office, in which they afterwards succeed to vacancies, and it is the same at almost every subordinate station.

“I have no doubt if this application is complied with, further aid from Government will ere long be applied for; and if the system is, as contemplated, extended to our other towns and territories, it will grow into an intolerable burthen on the honourable Company’s finances.

“I need hardly mention what every member of the Board knows as well as I do, that there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more; many in every town, and in large cities in every division; where young natives are taught reading, writing and arithmetic, upon a system so economical, from a handful or two of grain, to perhaps a rupee per month to the schoolmaster, according to the ability of the parents, and at the same time so simple and effectual, that there is hardly a cultivator or petty dealer who is not competent to keep his own accounts with a degree of accuracy, in my opinion, beyond what we meet with amongst the lower orders in our own country; whilst the more splendid dealers and bankers keep their books with a degree of ease, conciseness and clearness I rather think fully equal to those of any British merchant.

"I therefore consider the institution of the two schools at Pauwell unnecessary and the contemplated extension of the system objectionable.

(Sd.) "G. L. PRENDERGAST."

On which the President recorded the following further minute, which was also subscribed by Mr. Bell and the Commander-in-Chief.

"These schools are to teach English as well as the Native languages. I am afraid there is little chance of their proceeding so rapidly, and own I rather propose this as being happy to have an opportunity of trying the experiment under a zealous superintendent, than from any expectation that many will study our language."

The schools were accordingly established "for the education of such servants on the collector's establishment as might be desirous of availing themselves of the advantages" they hold out.

BAGULKOTE IN THE DOOAB.

In July 1827, Mr. J. A. R. Stevenson, Sub-Collector under Mr. Nisbet, the political agent and principal collector in Darwar, stated that several applications had been made to him by the inhabitants of that part of the Dooab, for permission to attend the school at Darwar, and suggesting, as a more expedient measure, the establishment of a school in the town of Bagulkote. As there were at that time in the Presidency school two young natives qualified as teachers, the Government authorized the establishment of this school, provided the allowances did not exceed the authorized limit.

KUPOTIA CHUCKLAH, IN SURAT.

In July 1827, the collector of Surat, Mr. W. Stubbs, obtained permission to augment the charge for this school from three to six rupees per month, in order that a larger school-room might be rented for the accommodation of the children, who were then 30 in number.

CHIPLOON, IN THE SOUTHERN CONCAN.

In October 1827, the Mussalman inhabitants of Chiploon in the Talook Omjemwah, Zilla Southern Concan, petitioned the Government, stating that there were 1,000 houses in that place inhabited by them, and that they wished their children to be instructed in Persian and Arabic, but that in consequence of their poverty they were unable to effect their purpose, therefore requesting that the Government would be pleased to appoint a teacher of Arabic and Persian, on a monthly salary of 25 rupees.

On reference to the Native School-book and School Society, it was found that there was not at that time a school master properly qualified for the appointment at the disposal of the society. The applicants were informed accordingly.

BOMBAY NATIVE EDUCATION SOCIETY.

In 1827, the Native School and School-book Society changed its name for that of the Bombay Native Education Society, under which name it has since conducted all its affairs.

The society has received, from the year 1822, the date of its first establishment, a monthly allowance from the funds of the East India Company of 600 rupees.

THE ELPHINSTONE PROFESSORSHIPS.

In November 1827, when Mr. Elphinstone was about to resign his office of President of the Bombay Council, and to quit the settlement, the principal native princes, chieftains and gentlemen connected with the West of India, assembled and resolved to subscribe a sum of money to be invested as an endowment for three professors of the English language and European arts and sciences, and to request that the Government would permit a part of the Town Hall to be appropriated for the several establishments for native education, and solicit the Court of Directors to allow properly qualified persons to proceed to Bombay, there to reside in the capacity of teachers. The subscription and proposed institution were declared to be in honour of the Governor, then about to return to Europe, after whom they were to be designated the *Elphinstone Professorships*.

The Bombay Government acquiesced in the suggestion, and committed to the Native Education Society the measures which might be considered proper for carrying the proposal into effect. That society immediately took charge of the subscription, which then amounted to 1,20,000 rupees, composed of sums of money of which the largest single subscription was 17,800 rupees, and the smallest 300 rupees, and which had been collected within the space of three months.

The Education Society also proposed that the persons to be selected should be truly eminent men selected from other candidates "by public examination as to their fitness, and on no account to be nominated by private choice or patronage."

"The sphere of one professor to be languages and general literature; of another, mathematics and natural philosophy, including astronomy, elementary and physical; of the third, chemistry, including geology and

botany; the knowledge of the two last professors to be particularly imparted with relation to the useful arts and the future profitable employment of it by the natives in life."

The salary proposed for each professor was not less than Rs. 1,000 per month; and it was also submitted that apartments in the Government building in the fort might be assigned for the use of the professors.

On these propositions, Sir John Malcolm, Mr. Warden and Mr. Goodwin recorded minutes, in which they have entered into the subject of native education generally, and the proposition was forwarded for the consideration of the Court of Directors.

On the 1st of November 1830, the total amount of subscriptions in Bombay was about 2,15,000 rupees. This amount the Court of Directors have been requested to subscribe on the part of the Company, and to receive the total sum so subscribed by the natives of Bombay and the Government, on interest at six per cent. into the public treasury at Bombay. With the interest of this capital, it is now proposed to have one superior professorship of mathematics, astronomy, and all branches of natural philosophy, at Rs. 800 per month, who might have charge of the observatory, and reside rent free in the house which was erected at Bombay for the astronomer; and only one other professor or teacher, upon a salary of Rs. 600 per month, who would be expected to possess a complete knowledge of the practical application of the sciences of architecture, hydraulics, mechanics, etc. etc. leaving botany, horticulture and agriculture, particularly as applicable to the soil and climate of India as well as to the habits and character of its inhabitants, to be taught by the natives of India.

The Court of Directors have, on a consideration of all the circumstances brought to their notice with reference to this institution, authorized the Bombay Government to afford it such assistance, either by the grant of a sum of money or annual allowance as may be deemed proper, taking for their model the similar institution in Calcutta, called the Anglo-Indian College.

SIR EDWARD WEST'S SCHOLARSHIPS.

In December 1828, sixteen respectable natives of Bombay communicated to the Native Education Society a request, accompanied by the sum of 11,400 rupees, that that sum which had been subscribed by the applicants and others, should be invested in treasury notes, bearing interest at six per cent. per annum, in the same manner as the amount subscribed for the Elphinstone Professorships, as an endowment for certain scholarships and prizes, to be called "Sir Edward West's Scholarships and Prizes."

The Government consented to receive the money and retain it at six per cent. interest, in order to its being appropriated in conformity with the wish of the subscribers. The Court of Directors have since confirmed the decision of the Government.

CANDEISH.

In December 1827, an application from Mr. J. Gisberne, the collector of Candeish, for several teachers to be employed at low salaries, was referred to this society. Mr. Gisberne wished to be allowed to employ them at the rate of eight or ten rupees per mensem to each schoolmaster, who should teach 24 boys or upwards, and to diminish the salary rateably for smaller numbers of scholars. "The Mahomedan part of the population," he observes, "are not particularly numerous; but in the towns of Nemdoorbar, Mallgaum, Nusserabad, Chokra, Gawal, and Pulahs Shada, a Mahomedan teacher would be most beneficial. Low as most of the early conquerors of the peninsula have fallen in learning, and religion and morality, in this province they appear to be more ignorant and less moral by many grades than elsewhere; they scarcely know the shadow of their laws; and I think I may venture to say, that not one in a hundred can even read."

In April 1828, the Government, at the recommendation of the education society allowed a pension of 80 rupees per month to Mr. John Morgan, the master of the central school; which situation he had filled for eight years, and his wife that of matron, to the entire satisfaction of the committee.

CANDEISH DHOOLIA.

In October 1828, the collector reported that this was then the only school in that province, and that 50 boys attended the master's instructions; also that a teacher who had been sent from the central school had died; orders were immediately given to send from the society another master to supply the place of the deceased.

SOUTHERN CONCAN.

In January 1829, Mr. G. Elliot, the Criminal Judge of the Southern Concan, reported as follows: "As though not absolutely included in the subject of the present report, education is a point so intimately connected with the welfare and happiness of the natives, I am induced to add a concluding observation on the state of the schools established by Government, of which there are two at this station, and one in the district. The people evince less reluctance in allowing their children to attend, and the poverty of the Brahmins makes them gladly embrace an opportunity of gratuitous instruction, so that the number of children is increasing; the interest taken in their progress, with the active exertions of my assistant, Mr. Webb, have materially promoted this improvement; and it is hoped that time and perseverance will effect some amendment in their morals and habits of life."

CANDEISH.

In the same month the collector of Candeish recommended the establishment of a school, observing as follows: "Although the reformation of this class (the Bheels) is now so wonderfully brought about, our exertions should by no means cease, and as I am sure Government will patronize every endeavour on the part of its agents to promote the good of the people, I should respectfully propose that a school be established in the Bheel Corps, on the same principle as in corps of the line. I am not aware to what amount the allowance for a master is granted by Government, but I think for Rs. 15 a month a very good one might be found to undertake the duties. At first, perhaps, no great progress would be made, but some of the numerous and idle children would thus be employed, and their natural quickness would tend in a great measure to further the object; the youth thus educated would be most serviceable in the corps, and supersede the necessity of keeping up purdashees. I have spoken to the officer commanding on the subject, and he thinks the introduction of a school would now be of great benefit."

In July 1828, a circular letter was issued to the several collectors under the Bombay Government, calling upon them to report annually to the Foujdarry Adawlut the number of schools in their collectorates, the number of boys attending each, and the mode in which education was conducted, also the mode in which printed tracts were sought after and disposed of. In October 1829, these reports having been received, the registrar of the Adawlut was instructed to forward to the Government a general report of the state of education in the provinces of the Bombay Presidency, framed from the information conveyed in the statements of the several collectors, and suggesting the means which in the opinion of the judges were most likely to promote and improve the education of the natives of India.

First, by a gradual extension of schools on an improved principle, either by affording the patronage of Government to native schoolmasters, on condition of their improving their system, or by the establishment of new schools in populous places at the expense of Government; and

Secondly, by the gratuitous distribution of useful books, such as "books of arithmetic, short histories, moral tales, distinct from their own false legends, natural history and some short voyages and travels."

Periodical examinations the judges recommend to be held with caution, as likely to excite, alarm, and when voluntarily submitted to by the schoolmasters, to be accompanied by liberal rewards to the scholars for proficiency, "as showing the interest the Government take in the proceedings, and

as a mode of encouragement which would seem upon common principles likely to be attended with a good result."

This report is accompanied by the following "Statement of the schools and scholars in the different collectorships, showing the proportion of persons attending schools to the population."

	Schools in which the master is paid by the Govt.	Number of Scholars	Village Schools.	Number of Scholars	Total Schools.	Total Scholars.	Population.	Proportion attending Schools to the Total Population
In the Deccan:—								
Poona	5	266	304	4,651	309	4,917	558,902	1 in 113
Ahmednuggur ...	4	222	164	2,906	168	3,136	500,000	159
Candeish	2	39	112	1,610	114	1,669	3,77,321	206
In Guzerat:—								
Surat	2	96	188	4,068	190	4,164	254,882	61
Broach	2	75	24	967	26	1,042	238,421	228
Kaira	2	157	82	3,024	84	3,181	444,298	139
Ahmedabad ...	3	127	88	3,226	91	3,353	470,729	140
Concans:—								
Northern Concan	2	188	135	2,490	137	2,628	387,264	144
Southern ditto	1	21	285	6,700	282	6,721	655,776	97
Darwar	2	94	302	4,196	304	4,390	794,142	185
Total	25	1,315	1,680	33,828	1,705	35,153	4,681,735	133

Sir John Malcolm, in a minute recorded by him on this report, expressed his concurrence in the sentiments of the judges of Adawlut, particularly in the expediency of not interfering with the village schoolmasters, in any mode that could excite feelings hostile to the efforts of the British Government for the education of the natives.

In May 1830 the education society reported 25 schoolmasters, 11 Mahrattas and 14 Guzerattes ready to commence their duties as teachers in the various schools in the Deccan and Guzerat and two Concans. They had acquired an accurate knowledge of their own languages, and were so far acquainted with the higher branches of the mathematics as to entitle them to be considered teachers of the second order. Stations were proposed for them by the society, to which they were sent by the Government.

The same month the Deshmooks and Despondeas of the Parnair pergunnah petitioned for a stipend for a schoolmaster of their own selection. Their request, involving a deviation from the rule laid down in the appointment of schoolmasters, was not complied with.

The report of Major W. H. Sykes, officiating statistical reporter to Government, contains a state of the schools in the districts which he had visited, with some observations on the state of education in the provinces under the Bombay Government. His statement of the efficiency of the schools in the Deccan falls much below that in the report of the judges. It is as follows:—

In the Poona Collectorate ...	...	1 School to 3,357 souls.
.. Candéish ..	...	1 " to 4,369 "
.. Darwar ..	...	1 " to 2,452 "

In June 1830, when Captain Jervis of the engineers, who had for several years filled the office of secretary to the native education society was about to quit India, the native community of Bombay assembled and agreed upon an address to him expressive of their respect and esteem and of their regret at his intended departure. With this address they also tendered a piece of plate, which, under all the circumstances, the Bombay Government permitted him to accept, without previous reference to the Court of Directors.

The Court, after animadverting on this violation of a standing rule of the service of old date, which prohibits Europeans in the Company's service from accepting of any present or gratuity from natives, without the Court's previous sanction, permitted Captain Jervis to retain the piece of plate, observing that "in no case could the indulgence be better deserved."

NATIVE EDUCATION SOCIETY'S REPORTS.

The society has since its formation held six public meetings at Bombay, the last on the 12th of April 1831. From the report of that meeting it appears that its affairs continue to be conducted according to regulations agreed upon by a committee composed in nearly equal proportions of Europeans and natives; that its aggregate receipts and disbursements within the year amounted to between 70,000 and 80,000 rupees; that it has constantly on sale more than 40 publications in the native languages, many of them the produce of the Bombay lithographic and other presses, of which former mode of printing favourable specimens are appended to the reports; and that it has under its control and management the several schools and establishments described in the following paragraphs: "In the central school 250 boys have been through a course of study in the English language; 50 have left it with a competent knowledge of the language, consisting of an acquaintance with Geography, Mathematics and Geometry. In Bombay the boys in the Mahratta school

have amounted to 954, and in Guzeratte to 427. At present, there are altogether 56 of the society's schools, each containing about 60 boys, amounting in the whole to 3,000 boys under a course of education."

This report contains the following further particulars:

"Your committee observe that the boys who have made the greatest progress in the English schools are the Hindoos; they are left longer in the schools by their parents than other boys who, though equally intelligent and quick, are more irregular in their attendance. Few or no Mahomedan boys ever enter the schools.

"Your committee have hitherto experienced some trouble from the jealousy of the old native schoolmasters, who are unacquainted with the mode of instruction adopted by the society, and who have attempted all they can to deter parents from sending their children to the schools. This spirit of rivalry, from a conviction of the inferiority of the old system and a feeling of shame at opposing the progress of knowledge, has now happily subsided.

"With regard to the schools in the districts, those at Surat, Kaira, Darwar and Poona, seem to be in a most flourishing state, and your committee are glad to mention that this is principally owing to the gentlemen who have superintended them, and who have taken much trouble in constantly informing us of their condition and progress."

After mentioning the misconduct of one of the schoolmasters which had led to his dismissal, the report proceeds; "Your committee feel it a duty to notice the great attention which Mr. Elliott has paid to their interests during his tours through the districts under his charge." It is further stated that at the examination which took place at the meeting above referred to, several prizes were given, and that "the prize boys of the English schools read and translated *vis a vice* from Mabratra into English, and were examined in the higher branches of mathematics. The boys read English very fluently, and all present seemed highly delighted at the progress they had made."

HINDOO COLLEGE AT POONA.

In reply to the application for a library of English books from Europe for the use of this college, the Court of Directors deferred a compliance with the request, observing, that the major part of those required were elementary, and might be purchased in the bazzars; and that no European professor of English had been, or was proposed to be attached to the college, which continued under the superintendence of a native principal and his assistant.

In February 1828, the principal of this college applied to the Bombay Government, through Mr. John Warden, the Agent, for sirdars, stating that many of the students had completed their studies, and might be permitted to quit the college, and others admitted in their stead; and that as was usual in

other similar institutions, he was desirous of being "allowed to present them with dresses, (khellauts) and six or twelve months' pay, as a mark of honour."

This request was referred to the Native Education Society with orders to report their opinion upon it. That society reported that the only precedents that had occurred for distributing marks of honour, on students completing a course of instruction, were to be found in the Engineer Institution, where each student, after passing his examination, received a certificate to that effect, and three or four only of the most meritorious obtained prizes, varying from 100 to 30 rupees.

On these papers the following minutes were recorded by the members of the Bombay Government on the 30th July 1828.

Minute by the Honourable the Governor, subscribed by the Commander-in-Chief.—"The Principal of the Hindoo College at Poona may be recommended to grant certificates to students on their passing examination, and he may be authorized to grant rewards of a small amount to a few of the most deserving.

(Signed) J. MALCOLM."

Minute by Mr. Warden.—"I cannot consent to entrust the distribution of rewards to a native. In my opinion we ought to decline the application preferred from Poona. We must ere long receive the final orders of the Court on the subject of education, and in the meantime we ought to abstain from entangling ourselves with pledges and plans which may be soon superseded.

(Signed) F. WARDEN."

Further minute by the Governor, subscribed by the Commander-in-Chief and Mr. Goodwin.—"I continue of my former opinion. The College at Poona was established to conciliate the natives by liberality, and by conferring distinction on learned Hindoos. It may perhaps be deemed more a charitable than an useful institution; but if it tends to the popularity and good name of Government, it is politic to support it; and while we do support it, we should not deny to its heads and professors the additional consideration which they will receive at being made the medium of trifling marks of favour and distinction to their best pupils.

(Signed) J. MALCOLM."

In conformity with the opinion of the majority of the council, the principal of the Hindoo College at Poona, was authorized to grant certificates to such of his students as might have completed their studies, on their quitting the college, and to grant rewards of a small amount to a few of the most deserving.

On receipt of this permission, he forwarded to the Presidency, through the acting collector of Poona, a list of the names of 29 students, to whom he proposed to give rewards of 60 or 40 rupees each, amounting in the whole to Rs. 7,520. The measure was approved by the Government, and authorized accordingly.

No application for prizes appears on the records of 1829; but one from the under-teachers for an augmentation of allowances, which was not then granted. In June 1830, a list of 18 students who were then about to quit the college at Poona, was forwarded to Bombay, and the distribution to them of rewards, amounting to Rs. 920, as follows, was authorized.

	Rs.
First class, 10 at Rs. 60 each	600
" 8 at " 40 "	320
	<hr/>
Total	920
	<hr/>

SHOLAPUR, IN THE POONA COLLECTORATE.

In April 1829, the acting judge and magistrate reported to the Government, that the native school which had been established at that station was inefficient. "Sad complaints," he observed, "are made by the master of it of the irregular attendance of the boys, none of whom have yet so qualified themselves as to be eligible to hold appointments under Government; I would therefore suggest that periodical examinations be established, and that certain sums be allowed as rewards to those who distinguish themselves, by way of an inducement to exertion on the part of the boys. Should the honourable the Governor consider this recommendation worthy of being acted on, and think fit to give me charge of the examination mentioned, I shall be very happy to do my best towards the improvement of the school." The Government approved of the periodical examination of the boys, and authorized the grant of trifling presents in money or books, confiding the duty to the collector or his assistant.

NATIVE SCHOOL SOCIETY OF THE SOUTHERN CONCAN.

The Court of Directors approved of the establishment and objects of this society, and sanctioned the donation to it of Rs. 1,000, together with an annual subscription of Rs. 500, and a supply of books. The further proceedings of the society have been held in correspondence with the Native Education Society.

THE ENGINEER INSTITUTION AT BOMBAY.

In February 1826, the Court of Directors desired to be furnished with full information as to the progress and state of this establishment, observing,

that it had been instituted without their authority previously obtained. Before the arrival of the Court's despatch at Bombay, it appears that the subject had been attended to, and a report delivered by the chief engineer, Colonel S. Goodfellow, dated the 17th of May 1826, giving such a view of the progress of the boys in their studies, as induced the Government to express its "high satisfaction" at that progress.

There were then in the institution 86 students, as follows:—

	English.	Mahratta.	Guzzerattee.	Total.
1st class ...	6	6	7	19
2nd " ...	9	9	13	31
3rd " ...	...	10	...	10
Revenue Students—				
1st class ...	...	13	..	13
2nd " ...	...	13	...	13
Total ...	* 15	51	20	86

Eight European students had either been expelled for misconduct or had deserted the institution.

The chief engineer in his report of the examination, represents the students of the first class as having obtained, in addition to merely theoretical acquirements, a knowledge of algebra, as treated in the 1st volume of Hutton's Mathematics, and a much more extensive knowledge of geometry, both practical and theoretical, than was at first anticipated as necessary, having acquired the whole of what the above work contains on that subject, consisting of the most useful problems in Euclid. The same may be said of mensuration in which they are proficient. This report gives not a less favourable view of the success of the other classes of the students, and adverts to the difficulties in the way of success, arising from the want of words in the native languages, to convey the ideas expressed by European terms of art, and from the loss of time occasioned by the numerous holidays of the natives. In this report, the chief engineer proposed that two boys who had evinced great talent and promise, should be retained as assistants, and be qualified in a superior degree as mathematicians so soon as proper translations of suitable works should have been prepared by the superintendent, Captain George Jervis. These lads were to proceed to conic sections, and the application of algebra to the higher branches of mathematics and spherical trigonometry.

"These acquirements" the chief engineer observes, "will prepare them for the study of astronomy, than which there is probably no knowledge so likely to impress on their minds pure and reasonable notions of religion.

In prosecuting the study and in contemplating the structure of the universe, and the consequences resulting from it, they can scarcely fail of relieving themselves from a load of prejudice and superstition: they will thus gradually, in proportion as their knowledge is spread (it is reasonable to believe) become better men and better subjects, and less likely ever to be made the tools of any ambitious man or fanatic. The more intelligence exists in a nation, provided the Government is a liberal one, the less desire is there for a change, and whilst society is increasing in wealth and knowledge, they are pleased with themselves, contented and happy. The advantages, therefore, that may reasonably be expected to arise from the institution, as a branch of education, are great, whether viewed as a question of finance or of policy."

The chief engineer in this report particularly compliments the superintendent, Captain Jervis, for his zeal in the cause of education and acquirements in mathematics, drawing, architecture and building, and on his knowledge of the Mahratta and Guzzerattee languages, which had enabled him to translate into those languages several of the standard books of instruction in Europe; on arithmetic and geometry; also for his talent of communication, and his application and temper, which caused him to be regarded as a friend by his pupils.

The Government in reply, acquiesced in the commendations bestowed on the superintendent and others connected with the establishment, and authorised an increased expenditure, by extending to the native students of Bombay, an allowance of Rs. 200 per month, which had been enjoyed exclusively by those from the Deccan.

The report of the following year 1827, was also considered to be highly satisfactory. To it is appended a list of 21 lads, chiefly native, who had passed examinations and been attached to different departments of the service.

In 1829, the Court of Directors authorized an augmentation of the allowances of Captain Jervis, as superintendent of this institution, to 800 rupees per month, in consideration of the duties of this office having rendered it necessary for him to relinquish his office of assistant engineer.

In July 1829, the Rajah of Sattarah applied, through the resident, for permission to send Thomas Kain, a young lad (the nephew of an active and intelligent Indoo-Briton, who had long been employed with credit and advantage under His Highness), to Bombay, for a scientific education. The Rajah, it was stated, in furtherance of his request, had of his own accord lately added to the funds annually appropriated to the support of schools and teachers in Sattarah; and that his object was to obtain for this youth a superior education.

The Government readily complied with the Rajah's request; and on the arrival of the lad he was placed under the special protection of the chief engineer. Being very young and uninformed, he was first sent to a preparatory school at the expense of the Company, and the Rajah was informed that no pains would be spared by the Government to ensure the careful tuition of the youth; and that the British Government regarded with great interest and satisfaction His Highness's "zeal in the cause of science and the education of his countrymen."

The report of the state of this Institution in the year 1829, states that 44 students were then quitting the establishment to enter professional employment. Those who proceeded in the public service were stationed in conformity with their own desires; they were of the following descriptions

European	...	...	...	...	7
Mahratta engineer	...	...	...	...	9
Guzzerattee	...	...	...	...	5
Mahratta reveune	...	...	...	...	23

Mathematical instruments and other necessaries have been supplied to this institution by the Court of Directors on indent from Bombay; and it has been proposed to open it to the inhabitants generally, which proposition has received the sanction of the court.

MEDICAL SCHOOL AT BOMBAY.

In 1824, the Medical Board at Bombay was required to state to the Government their opinion respecting the expediency of employing the Government native vaccinators as superintendents of the native schools; and also "as to be practicability and means of diffusing a knowledge of medicine and of the sciences connected therewith among the natives, as well as of encouraging the production of elementary treatises on such sciences in the native languages."

The Medical Board returned an immediate answer, favourable to the first proposition, but requested time to deliberate on the second.

In November 1825, they produced the plan of "an institution to be formed at the Presidency for the instruction of natives in medicine, and to be called, a School for Native Doctors." The plan of this institution, published in general orders of the 1st January 1826, is similar in all material respects to that of the school for native doctors which had been previously formed at Calcutta. The salary of the superintendant, to which office Surgeon John M'Lennen was appointed, was fixed at Rs. 500 per mensem, with an establishment of three Munshees to assist in reading and translating in the different languages, at 40 rupees per month each, and two peons, at six

rupees per month each. The number of students fixed at 20, on allowances similar to those of the students in the Calcutta medical school.

In January 1827, the superintendent submitted his first report of his proceedings and those of his pupils.

From this document it appears that he had translated into the Mahratta language the London Pharmacopoeira, with some remarks on the medicines contained therein; and was in progress with another elementary work, which it was expected would when completed, make a complete Mahratta Dispensatory. To this work it was proposed to give currency by means of the lithographic press.

Also an introduction to a book on the anatomy and physiology of the human body, and it is observed: "as the anatomy of the great cavities, the eyes, etc. can now be more conveniently demonstrated to the pupils, these parts will be first described, and on obtaining preparations, the anatomy of the skeleton etc. being finished, it can then be arranged and put in a connected form."

Also an Essay on the Anatomy and Physiology of the Abdomen, translations of Essays on Inflammation, Dysentery, Rheumatism, and Intermittent Fever, of which also it was proposed to multiply copies by means of the lithographic press, as well as of the following works:—

"Translation into Mahratta of a Sanskrit medical work the Madhwa Nedom, (said to be of great repute) "it is the work of Narrain, one of the pundits entertained in the school."

"Translation into Hindoostanee of the properties and uses of the substances of Materia Medica, arranged in classes according to Murray, and referring to the Hindoostanee Pharmacopoeia of Mr. Breton for preparations of medicines, etc." The Superintendent reported that of his pupils the most advanced of the Mussalmans had a tolerable knowledge of the properties of the articles of the Materia Medica, and understood in a general manner the anatomy of the thorax, abdomen and eyes; and that the Hindoo pupils knew the properties of most of the substances of the Materia Medica and the formula of the Pharmacopoeia, and that they had likewise commenced anatomy, but had not made any progress therein, which is ascribed chiefly to the want of scientific books in their language, and to their having had indifferent educations.

The native Christians, it is observed, understood the properties of the articles of the Materia Medica and formula of the Pharmacopoeia, but that much could not be imparted to them without preparing some easy abridgments of common medical works to which service it was stated to be impracticable for the superintendent to devote his time without neglecting other duties of more importance.

He represents the state of education among this class of the community to have been very low, and to have occasioned much trouble to himself and impediment in their progress in the acquisition of medical science.

The superintendent concluded his report by suggesting an increase to the salary of his Mussalman moonshee, and some other arrangements and accommodations, to which the Government consented, observing that the report did great honour to the talent and zeal of Mr. M'Lennon.

In May 1828, the superintendent submitted a report of the proceedings of another year, which report was forwarded to the Government by the Medical Board, with a statement that that Board had recently examined the pupils, and were "happy at being able to report most favourably of their progress, and to bring to the notice of Government the continued zeal, assiduity and ability displayed by the superintendent, Dr. M'Lennon."

The following is a copy of Dr. M'Lennon's report.

"Another year having elapsed since the establishment of the native medical school, I now do myself the honour of detailing the progress made during that time to carry the orders of Government into effect.

"Since April 1827, Treatises on the Anatomy of the Thorax and Eye have been finished, and are now being lithographed. The first part of the Dispensatory has likewise been completed, and was sent to you in October last, with a recommendation that it too should be printed. Since then, however, I have not heard what the intentions of Government are on that point. With it I should say that all that is necessary to be communicated on materia medica and pharmacy, had been finished.

"In anatomy the quantum of matter communicated on the abdominal and thoracic viscera is perhaps more ample than may be at all necessary on other parts, but as the contents of these cavities can be demonstrated on the human subject in most Hospitals, and as much of the phenomena of disease is connected with a correct knowledge of their contents, I am of opinion that all which has been written on them may be after this turned of much practical utility, when engaged on the symptoms and treatment of disease. The translations now in progress by me, are on the anatomy of the pelvis viscera and organs of generation, both in the male and female.

One on osteology, in which the structure of the joints will be particularly described, with a view to the correct demonstration at a future period of the phenomena of luxations and their cure.

"One on toxicology taken in great part from Orifilus' work; this has been commenced on, not that it is necessary at this stage of the progress of school, but because after the translation of the *Materia Medica*, facilities were afforded for speedily bringing it to a conclusion which would

not have existed after a lapse of some time; it is two-thirds finished and will be forwarded in two months hence.

"A system of noseology, in great part taken from Goode, has likewise been finished, and is now being copied off. An anatomical work (the *Sooshroot Sherceer*) has been translated from Sanskrit into Mahratta, by one of the Pundits attached to the school and shall be likewise forwarded as soon as it is copied.

"To enable the Board to form an opinion as to the species of instruction imparted to the pupils, I did myself the honour of transmitting a set of questions extracted from the translations made for the use of the school; from this it will, I hope, be apparent that some useful matter has been communicated to them in *materia medica* and anatomy.

"I have procured a skeleton from England and made arrangements for the transmission of other anatomical preparations, and a small set of chemical apparatus; the former necessary to enable me to explain anatomy in a manner void of a possibility of causing doubt as to the real constitution of the human subject; the latter to enable me to show some of the common pharmaceutical processes of the *Pharmacopœia*.

"In the meantime (after the completion of those now in progress) I shall proceed to the translation of treatises on the practice of physic, but think it my duty explicitly to state, that this really practically useful part of the education of the pupils cannot be carried on with advantage to them unless they are attached to an hospital for native sick to be under my own care and superintendence. I may state that this was found necessary, and has been carried into effect in the Calcutta medical school.

The Governor and Council of Bombay expressed themselves satisfied with this report, and ordered the treatises referred to in it to be lithographed.

In a letter addressed to the Government by the Medical Board on the 8th of March 1830, it is observed, that the native medical school was not so well calculated for the education of East Indians as sending them to European hospitals, where they were under constant surveillance, and a direction given to their habits and studies. It was admitted that a higher theoretical knowledge of medical science would be imparted to them in the medical school; but without the thorough practical knowledge of routine and detail which might be obtained in hospitals, they would cease to be useful as hospital-servants in a subordinate capacity, while they would hardly attain such proficiency as to render them capable of acting in any important charge, independent of the superintendence of European medical officers.

"The medical school," it was admitted, "like all institutions in their first formation, has had great difficulties to surmount, both from the want of books and good materials to work upon, but principally from its not

being able, in its present form, to communicate at the same time a practical as well as theoretical knowledge of medical science, and on no other plan can a really useful medical education be imparted to the student; and it was this consideration which induced the Medical Board, in the instances of a vacancy in the appointment of surgeon to the Native General Hospital, to recommend that the Superintendent should succeed on a reduced salary of 250 rupees to the medical class of that institution, in order that the pupils, besides increasing their theoretical acquirements, might be at the same time brought in contact with those forms of disease which they are likely afterwards to see in their practice, and with the practical routine duties also of a native hospital:—

"It was also in the Board's contemplation to have grafted a native dispensary on their institution, for the purpose of employing the young men in affording advice and assistance to many poor families whose feelings or circumstances prevented them from resorting to an hospital for relief, and who by this plan would have been attended in their own houses. Repeated applications have been made to this effect to individual members of the Medical Board by the more respectable native inhabitants proposing to support this institution by subscription, for the purpose of procuring the required medicines on the behalf of the poor inhabitants; and these young pupils would also have been employed as native assistants on the occurrence of epidemic disease, such as cholera, thus rendering it unnecessary, as at present to entertain and pay people for that purpose.

"While on the subject of medical education, the Medical Board beg to state for the information of Government, that at their recommendation, and in addition to the means of diffusing medical knowledge already adverted to, two sepoy boys were in 1828 appointed to the hospital of each native regiment, in lieu of the shop coolie formerly employed, and consequently at no additional expense to Government, for the purpose of being brought up as native Hospital Assistants, it being made necessary to their appointments, that they should be fairly acquainted with one native language. By the adoption of this measure no less than 60 lads have been, or will ultimately be placed under a system of medical education, many of whom can already write English, and have made considerable acquirements in the knowledge of hospital duties, and the Board would beg to recommend, that such of them as may particularly distinguish themselves may be admitted for a certain period into the Native Medical School, and that on leaving the situation with the same character as when they entered it, they may be furnished with certificates and honorary reward."

The Government upon receipt of this letter communicated it to the medical committee at the Presidency for their observations.

In October 1829, Sir John Malcolm recorded a minute, in which he considered the subject of native education generally, and particularly the Engineer Institution, which he recommended should be opened to the superior classes of inhabitants. This measure the Court of Directors have sanctioned.

LITHOGRAPHY.

Between the years 1822 and 1830, the East India Company have sent to Bombay a considerable number of Lithographic Presses for the use of the Departments of Government, and a lithographic office and establishment have accordingly been formed at that Presidency.

In April 1827, the Court of Directors ordered, in reply to an application made on behalf of the Native School-book and School Society, that the Lithographic Office should be resorted to on all occasions where lithography might be required, as was the practice in this country, where the lithographic establishment, under the Quarter-Master General, was available to the various Departments of His Majesty's Government.

REGIMENTAL SCHOOLS.

In June 1826, the Bombay Government received returns from the several regiments serving at the Presidency, of the means employed by the officers of those regiments to promote the education of the children connected therewith, upon which it was resolved, that "the Governor in Council is pleased to sanction an increase to the pay of schoolmasters of native regiments from 12 rupees to 15 rupees per month, and direct that a shed for a school-room be built within the lines of each native regiment, and kept in repair at the public expense."

SCHOOL OF AMERICAN MISSIONARIES IN BOMBAY AND IT VICINITY.

In 1825 and 1826, Mr. Gordon Hall, an American Missionary at Bombay, obtained from the Government permission to pass various packages of books, paper, printing types, ink, etc., free of duty.

In March 1826, the same gentleman represented the distressed state of the schools attached to the mission, for want of ground on which to erect school-rooms, and solicited the aid of Government by the grant of vacant spots of ground for the erection of suitable buildings, either free of rent or on any other favourable terms which might be considered proper. Mr. Hall also solicited a grant of ground for the erection of a mission house and a printing office.

This application was referred to the collector of Bombay for his report who stated, in reply, that such grants were frequently made to natives for charitable and religious purposes, and recommended a compliance with the

request. The following grants of ground were accordingly made to the American missionaries, to be held rent free, "and on the usual reservation to Government of the right of resuming the land on six months' notice, when required for public purposes, on payment at a just valuation for all buildings erected thereon."

A piece of ground on the northern side of the Camatty village, measuring 53 square yards; a small piece near the western side of the Camatty village, measuring 97 square yards; and a piece of vacant ground in the New Town between Poorum tank and the Rope Walk east of the Duncan road, measuring 320 square yards.

A spot of ground near the south-east corner of the mission burying-ground, for which also the missionaries had applied, could not then be granted to them.

ORDERS OF THE COURT OF DIRECTORS.

The despatches to Bombay in the Public Department, dated the 16th of April 1828, 18th February 1829 and 29th September 1830 contain a review of the state of native education under the Presidency of Bombay, and of the several establishments formed by the Bombay Government with a view to its improvement, and express the Court's general approbation of the measures pursued.

The despatch of April 1829, adverts particularly to the reports of the collectors and judges, and the information afforded by them; and contains observations on the multiplication of schools in the villages, and the course of education, the remuneration of school masters; periodical examinations; the establishment of a rule excluding from certain offices those natives who cannot read nor write; and the services of the school society in the Southern Concan.

The despatch of 18th February 1829 approves of the establishment of a school for school masters at the Presidency; requires reports on the several schools in the districts; expresses the Court's approbation of the satisfactory and encouraging report of the chief engineer on the state of the Engineer Institution; approves of the views of Mr. Elphinstone with respect to native education; directs a reconsideration of the proposal to appoint superintendents of schools in Guzzerat and the Deccan, and refers for further information to the proceedings of the Bengal Government; it also requires further information relative to Captain Sutherland's proposal for establishing an Institution for educating native revenue officers.

The despatch of September 1830 relates to the Engineer Institution, Medical School, Elphinstone professorships, Poona College, and to the native teachers, approving, for the most part, the measures of the Bombay Government.

PRINCE OF WALES' ISLAND, SINGAPORE AND MALACCA.
PENANG FREE SCHOOL IN GEORGE TOWN.

This school is under the management of a local committee of directors. In January 1827, the state of the school was examined and report of it prepared, which it was proposed to publish in the *Prince of Wales' Island Gazette*; but the censor of the press objected to its being printed on the ground of its containing observations calculated to excite irritation among the Catholics, of whom there was a considerable number on the island, and to lead to religious controversy, which, it was observed, was particularly necessary to be checked in a settlement where there were so many religions. The Directors of the school, at a special meeting, Mr. Ibbetson being in the chair, came to resolutions expressive of their conviction of the necessity of the publication of the report; whereupon the resident, Mr. Fullerton, recorded a minute, in which the other members of the Council concurred, stating his reasons for considering the publication to be inexpedient, and it was interdicted. The Rev. R. S. Hutchings, Secretary of the local committee, was advised accordingly. At a subsequent examination of the scholars, which took place in 1829, their progress is stated to have been highly satisfactory. A report of it was ordered to be printed and forwarded to England.

The monthly sum paid from the Company's treasury towards the support of this free school is 210 rupees, or per annum 2,520 rupees; in addition to which endowment it possessed, in the year 1827, a capital amounting to 22,000 rupees.

PENANG BOARDING SCHOOL.

In October 1826, the Government having determined to establish a printing press in Penang, resolved to appropriate the profits expected to arise from that establishment towards the maintenance of a boarding school for 20 boys, the children of indigent parents. The estimated charges attending this establishment were as follows:

	Dollars.
Board for 20 boys, at 2½ dollars per mensem	... 50
Clothes, hats, shoes, &c., 1 dollar each	... 20
Servants	... 25
Extras, needles, thread, oil, etc.	... 10
	<hr/>
Total spanish dollars	... 105
	<hr/>

Towards this school, as appears by the Book of Establishments of 1829-30, the *Prince of Wales' Island Government* contributed monthly the sum of 109

rupees, or per annum 1,308 rupees. The Court of Directors have disapproved of this grant, as unnecessary and as extending beyond the mere object of tuition; at the same time expressing a high opinion of the utility of the free school at Penang.

ROMAN CATHOLIC SCHOOL IN PENANG.

In October 1826, the Government of Prince of Wales's Island, at the request of the Rev. Mr. Boucher, the Roman Catholic Priest at Penang, who represented that there were then 97 scholars attached to the Roman Catholic school at that settlement, (and in consideration of the importance of affording every encouragement in the way of education to that numerous class of the community on the island,) augmented their monthly allowance from the sum of 30 to 100 dollars, "under the express understanding that the school will be liable to be examined periodically by a committee appointed by the Government." The priest, in acknowledging the augmented allowance, solicited that the examination might be made half-yearly; accordingly, on the 19th December 1826, an examination of the state of the school took place before Messrs. John Anderson, and Thomas Church, two of the Company's civil servants, appointed a committee for that purpose, whose report states as follows:—

That the proficiency of the scholars exceeded expectation, that the several classes read and recited with propriety, and displayed a growing acquaintance with English grammar; and that the specimens of penmanship produced by the scholars were very creditable to the parties; that the examiners entertained a confident hope that as the institution advanced, the moral and intellectual improvement of the children would be increased and confirmed; and that when the disadvantages under which the institution laboured were obviated, the objects of its establishments would ultimately be fully and perfectly realized.

The system of this school is stated to be that of Mr. Lancaster, keeping as nearly as possible to that pursued in the Protestant free school.

The boys were divided into six classes, of which the report states that the first class read Murray's Introduction to the English Reader, gave definitions from the dictionary, practised themselves in the rudiments of the English grammar, writing a large text hand, and that in arithmetic 13 boys were in the rule of three, and seven in compound addition.

The other classes were examined only a reading and spelling, and in the elements of grammar. Prizes were given to 20 boys out of 97. They were all Roman Catholics.

In 1829, another examination of the scholars in this school took place before a committee, the result of which is stated to have been satisfactory.

It is also stated that the school-room is a substantial brick building, with tiled-roof, 58 feet in length and 33 in breadth, and capable of accommodating 150 scholars, and that it is situated in the compound of the Roman Catholic Church.

The monthly sum paid from the Company's treasury towards the support of the school, is Rs. 210, or per annum, Rs. 2,520.

SINGAPORE INSTITUTION.

The plan of this institution having been found to be disproportionately large with reference to the circumstances of Singapore, and the funds not having proved equal to the expenses of the proposed edifice its progress was interrupted, and the trustees offered the building to the Company in its unfinished state, upon terms which the Government of Prince of Wales' Island felt it to be their duty to decline.

Under these circumstances, the Prince of Wales' Island Government have restricted the allowance of 300 dollars per month which had been made to this institution, and sanctioned by the Court of Directors, to 100 dollars per month for the support of an establishment for merely elementary education, under the control of the resident councillor, than which in the present circumstances of Singapore, nothing higher could, in the judgment of the Government and of the Court of Directors be attempted.

Present allowance Rs. 210 per mensem Rs. 2,520 per annum.

MALAY AND CHINESE SCHOOLS, INCLUDING THE FOUR MALAY SCHOOLS IN PROVINCE WELLESLEY, AND TWO MALAY AND ONE CHINESE SCHOOL AT PRINCE OF WALE'S ISLAND.

The following Return of the state of these schools was made in the month of August 1827 :—

			Boys.	Girls.	Total.
Chinese School,	Teacher,	Chung Yu	29	5	34
Malay	"	Liberr Mahta Meser	22	8	30
"	"	Hat Medah	15	10	25
"	"	Man	28	7	35
"	"	Hab Menah	21	15	36
"	"	Lib Mahta Keepil	6	17	23
"	"	Mahta Isaac	5	15	20
Total			126	77	203

The Prince of Wales' Island Government had previously consented to augment the allowance made to these schools on the part of the Company to 100 dollars per month. The schools also enjoyed an allowance made to

them by Mr. Church of 10 dollars per month, making together a monthly income of 110 dollars, or 2,640²/₁₀₀ rupees per annum.

This allowance appears to have been retrenched.

MALACCA ANGLO-CHINESE COLLEGE.

In July 1827 the President of the Prince of Wales' Island Council, Mr. Fullerton, recorded a minute on the general affairs of Malacca, in which he adverted to the state of education in that district in the following terms: "Of the means of education, the population of Malacca seem, until lately, to have been entirely destitute, few of the children, females particularly, of the Dutch resident families, to all appearance Europeans, can read or write. Poverty is said to have prevented the establishment of any school whatever; by the census it appears that the number of children of this description amounts to 105, that of the descendants of the Portuguese 721, making a total of 826 Christian children, until, of late without any means of instruction. A free school has lately been established by private subscription, and I propose that the same sum be allowed by Government to the school at Malacca as at the other settlements; *viz.*, 100 dollars per month.

"On the subject of education it becomes necessary to mention another institution at Malacca, the Anglo-Chinese College, which was founded by the Rev. Dr. Morrison in the year 1818, its object being the instruction of Chinese youth in the English language, and other branches of European learning and science; to Europeans it was intended to convey instruction in the Chinese language, for which purpose books, teachers, &c. are found. The original subject and progress of the institution will be found fully explained in the printed memoir of the Singapore Institution. From that document it will appear that the removal of the Anglo-Chinese College to Singapore formed a part of the general plan. The assent of the founder to this proposal probably arose from Malacca being then a foreign settlement. It is certainly a most fortunate circumstance that this plan never was carried into execution. Malacca has now become a British settlement, and with a long settled indigenous population of quiet and peaceable habits, is admirably calculated for such an institution, as indeed the result has proved by the number of Chinese scholars educated, and the number now attending the college, as well as the preparatory schools, while Singapore is, from its particular situation, the very reverse; possessing no indigenous population, but peopled entirely by passing traders, and wandering savages, there, all attempts at education seem to have failed, and some time must elapse before any hopes of success can be expected. The Honourable Court of Directors confirmed the liberal subscription proposed by Sir S. Raffles towards the Singapore Institution, *viz.*, 300 dollars per month, but the funds of the institution

arising from donations having been principally directed to the erection of extensive buildings of which those funds can never be equal to the completion, and only a part having been appropriated to education, it was not judged expedient to pay up the arrears of subscription due by Government, and that sum amounted in April last to 14,400 spanish dollars. In consequence of the application of the Directors of the Institution lately made at Singapore, and considering that the general expenditure had taken place in some degree under expectation of the promised support of Government; adverting also to the embarrassed state of these funds, I deemed it reasonable that such portion of the arrears as could be shown to have been appropriated to education, the original object, should be repaid them out of the arrears; they therefore received the sum of spanish dollars 4,526. 82. In respect to the future appropriation of the subscription, Mr. Prince was authorized to appropriate it as far as required, towards the support of elementary schools; but as it is evident that the demand cannot exist to such an extent, it seems more advisable to apply the funds where they can be usefully employed. I therefore propose that leaving 100 dollars per month at the disposal of the Resident Councillor at Singapore, the remainder be divided between the free school at Malacca and the Anglo-Chinese College. In respect to the disposal of the arrears, other important considerations present themselves. The main object of the Anglo-Chinese College was certainly the reciprocal interchange of Chinese and European literature and science; but considering the peculiar fitness of the local situation and circumstances of that institution, it appears, that without abating the primary objects and intention, it might be made the great repository of all the languages, science, literature, history and natural philosophy of those extensive regions that surround us. It appears to me, that the appropriation to the Malacca College of a part, if not the whole, of the arrears intended for that of Singapore, would enable the founder and members of that institution to increase the number of professors, to make the study of the Malayan, Siamese and Burmese languages a part of their pursuits. The college already possesses a library and many manuscripts in the Malayan and Siamese languages; and with but a little assistance might at no distant period, become the repository of all the learning of these more Eastern countries. Independent of the promotion of science and literature the Government might derive other more direct advantages which such an institution would afford to such of their servants, civil and military, as were so disposed, means of instruction in languages now beyond their reach, and thus promote the general diffusion of knowledge. I do not contemplate any interference by the officers of Government in the direct management of the institution, being perfectly satisfied that it is now in better hands. The occasional visits of all whom curiosity or better

motives may draw thither, will always be sufficient to enable Government to form a judgment and opinion as to the progress of the institution, besides the report of its managers, whom I found on my late visit most ready and willing to communicate every possible information. I propose, therefore, that the payment of 100 dollars per month to the institution commence the 1st of this month; that a recommendation be made to the Honourable Court to appropriate to the Anglo-Chinese College at Malacca such portion of the arrears intended originally for the Singapore institution as they may see fit; and that the present members of the college be furnished with a copy of this minute, in order that it may be communicated to the original founders of the institution, suggesting at the same time that no measures involving additional expense be adopted in extension of its objects, until the sanction of the Honourable Court to the proposed donation be received."

The Court of Directors has confirmed this grant of 100 dollars per mensem to the Chinese College at Malacca, but not the proposed payment of the arrears.

The following are the laws and statutes of this institution, as published in the year 1825 :

LAWS AND STATUTES.

" There shall be a College Council :—

I. " The College Council shall consist of the president of the college, the resident principal, and the professor of Chinese.

" It is understood that the principal has the direction of the ordinary daily concerns of the college; but in any affair of importance to the institution, or in any new case that may arise not provided for by previously existing laws, or in such cases as may hereafter be specified, the principal is required by this statute to confer on the subject with the professor of Chinese, and other officers of the college that may be appointed hereafter.

II. " In a case of serious misconduct on the part of any student, the measures to be adopted shall be considered by the college Council, and their decision carried into effect by the principal in ordinary cases, and in peculiar cases by such member of Council as may be appointed.

III. " When the president is residing at the college, he should be Chairman of the Council.

IV. " When a difference of opinion shall arise amongst the members of Council on any subject, the president and either of the other members of Council concurring, shall decide the question. If the second and third members of Council shall differ in opinion with

the president, and the case does not require immediate decision, it shall be deferred six or twelve months, reconsidered, and in the mean time, if practicable, the opinion of some of the trustees be taken by a joint or separate application of the president and the other two members.

- "If the question require immediate decision, the president's opinion shall be adopted, and each party make minutes of the reasons of their opinions to be referred to one or more of the trustees, whose votes, joined with either party in the Council, shall make a final decision.
- V. "In case of the president being absent, the principal and Chinese Professor shall form a Council, and confer on every important subject. The principal may at any time require a meeting, and the second member of Council is also allowed to request one. If denied, the reasons must be recorded by the principal, and referred to the president.
- "It is to be hoped that there will be general concurrence of opinion; but when a difference of opinion shall arise, if immediate decision be not necessary, the case shall be deferred, and represented jointly or separately to the president, whose opinion, on either side, shall decide the case. When immediate decision is required, the principal's opinions shall be adopted for the time being, and a representation, known to both parties, be made to the president; or, in the event of the office of president being vacant, to the trustee whose connection with the college has continued longest.
- VI. "Should the principal insist on the immediate decision of a case which the second member of council thinks it right to defer, the second member is by this statute permitted to enter a protest on the minutes of the council.
- VII. "After the death of the founder, the appointment of European officers to the college shall be made by the trustees. The appointment of native professors or masters shall be made by the college council. New trustees shall be appointed by existing ones; they shall never be fewer than five.
- VIII. "The periodical statements to the public concerning the college shall be drawn up by the college council. As often as practicable, those who have been students in the college, shall be appointed as masters; and whenever they are equally well qualified for the vacant office, they shall be preferred to other candidates.
- IX. "When there is no specific and sufficient reason to the contrary, the European officers of the institution shall fill the vacancies

which may occur by seniority. The council and trustees shall judge if the alleged reason be sufficient or not.

- X. "Students shall be admitted by the consent of the college council. When a difference of opinion exists, the council shall come to a decision in the manner above directed.
- XI. "The consent of the college council shall be necessary to authorize the principal to expel any student.
- XII. "Gross and open immorality, persisted in, shall be a sufficient cause for expelling any student.
- XIII. "A continued and obstinate neglect of prescribed studies shall be a sufficient cause to expel a student.
- XIV. "A wilful pertinacious disobedience to the rules of the college shall be a sufficient cause of expulsion.
- XV. "One of the European officers of the college shall always be present at morning and evening prayers.
- XVI. "It shall be the duty of the officers of the college to cherish at all times a paternal feeling of kindness to the students; to set an example of patience, moderation, good temper and assiduity; and to avail themselves of every opportunity to inculcate lessons of morality and true piety; considering the religious and moral instruction of the students as no less intended by the Anglo-Chinese college, than their intellectual education.
- "The duty of the president of the college is to promote the general welfare of the institution, and when present at the college, to teach such departments of knowledge as may seem to him expedient.
- "The principal has the ordinary general superintendence of the college concerns; and is to teach to native students the English language, geography, the use of the globes, arithmetic and book-keeping, history and such other branches of knowledge, as circumstances may direct.
- "The English professor of Chinese is to teach the Chinese language to European students; also to teach the native logic, theology, natural and revealed, ethics, or moral philosophy, and to assist the principal, as circumstances may require, and his time permit.
- "The Chinese master or native professor is to teach the Chinese classics; the reading of the sacred scriptures, and other books on the Christian religion, in the Chinese language; to assist foreign students in learning Chinese, and to teach Chinese writing to native and to foreign students.
- "As the college makes progress, the mechanical and chemical sciences, natural history, botany, &c., will, it is hoped, be taught; also

geometry and the higher branches of the mathematics. The plan of the college does not exclude any branch of human knowledge, nor any one of the circle of the sciences.

ADMISSION OF NATIVE STUDENTS ON THE FOUNDATION.

- ' All students who enter the college must have a good character.
- " Native students must remain three months on probation before they are regularly received into the college.
- " If after a trial of three months they are considered suitable persons, they shall be received on condition that they remain six years.
- " The Chinese students are expected to attend prayers in Chinese, morning and evening, every day in the week, and to be present to hear a sermon in the college hall on Sundays.

ADMISSION OF STUDENTS SUPPORTED BY THEIR FRIENDS.

- " Any person desirous of educating a Chinese youth, from the age of 12 to 18, may support him at the Anglo-Chinese for 100 spanish dollars per year; clothes, washing and a servant, if one be required are not included.
- " An European youth may be supported at the college for 100*l.* per annum. For this sum he will be supplied with food, lodging, washing and education; clothes are not included. If a servant or horse be required, the student must find them himself.
- " The managers of the college will engage to board, lodge, clothe, and educate a destitute Chinese youth, or a fatherless or orphan lad, for 25*l.* annually."

MALACCA FREE SCHOOLS.

These schools appear to have been established before Malacca came into the possession of the Company, and were supported by private subscription. The one is a boys' school, the other a school for girls. In July 1827, the Resident Councillor directed the Inspector-General to put the school-rooms into a proper state of repair, and assigned for their support out of the Company's funds the monthly sum of 100 dollars, from the month of May 1827. In advising the Court of this endowment, the Prince of Wales' Island Government observed, "in both these schools there is a considerable number of scholars, and personal observation enables us to assure your Honourable Court that the subscription is worthily bestowed; and we doubt not the benefits arising to the settlement from thus affording the means of education to the poorer classes of the inhabitants (chiefly Christians and descendants of Europeans) will be fully apparent at no distant period."

The Court of Directors confirmed the grant of 100 dollars per mensem to these schools; *vis.* :—

	Dollars.
To the boy's school	75
To the girls' school	25
Total	100

Or, per Annum, Rs. 2,520

These schools were shortly after their endowment placed under the management of a committee of the principal inhabitants of Malacca. In October 1829, the Government called upon this committee to report the state of the schools. They reported accordingly, forwarding the printed annual reports of the two preceding years, and an account of the state of the schools at the date of their letter, as follows :

	Female School.
Number of scholars on the books	50
Average attendance	45

Their progress in reading, writing and arithmetic was encouraging: eighteen wrote on paper and the rest on slates. Of the class in arithmetic, eight were in multiplication and 12 in addition :—

	Boys' School.
Number of Scholars on the books	105
Average attendance	85

The school was divided into eight classes, the lowest learning the alphabet and writing on sand.

The second, the Malay and English vocabulary, writing on slates and cyphering.

The third, Murray's Spelling-book, writing on slates and cyphering.

The fourth and fifth, reading the New Testament; also writing on slates and cyphering.

The sixth, reading the New Testament and repeating from it daily; also writing on paper, and had commenced multiplication.

The seventh, learning trades; two apprenticed to printing, three to shoe-making and four to tailoring, occupied with their trades from eight to eleven, and from eleven till two at school; writing on paper, reading and spelling from the New Testament, and multiplication and division.

The head class was composed of monitors: writing on paper and studying English grammar, abridgment of geography and carpenter's Spelling-book, with explanation; reading prose once a week from Murray's English Reader.

At twelve every day, the whole of the scholars were drawn out round the school-room, and the pupils interrogated from a Malay and English vocabulary, and at stated periods in the Church and Watts's catechisms.

MALACCA, MALAY AND TAMIL SCHOOLS.

To these schools, which appear to be indigenous, the Prince of Wales' Island Government granted an endowment of 60 rupees per month, or 720 rupees per annum.

The Government also in March 1830, remitted the quit-rent payable for the ground on which these and other schools stand, "so long as the said lots of ground are appropriated for schools or missionary purpose."

THE ROMAN CATHOLIC SCHOOLS AT MALACCA.

These schools, three in number, were opened for the instruction of the Portuguese inhabitants of Malacca of the Roman Catholic persuasion, in the year 1828, and are under the care of the priests of that religion. They were established by private individuals, and about 80 children are instructed in them to read and write, and the girls to work.

The Government has assigned for these schools the monthly sum of 157 rupees, or 1884 per annum.

PRESS.

In September 1827, the Government of Prince of Wales' Island patronized a grammar of the Siamese language, compiled by Captain Low, by the purchase on account of the East India Company of 100 copies, amounting, at 10 rupees per copy, to 1,000 rupees; and the Government consented to take, at a fair valuation, the font of Siamese types which had been employed in printing the grammar.

Captain Low's grammar and its author were also recommended to the Court of Directors for further patronage.

INSTITUTION OF A LENDING LIBRARY AT PENANG.

In October 1829, the Rev. Mr. Dunton, the Acting Chaplain at Prince of Wales' Island, proposed, among other means of promoting the mental improvement of the natives and other inhabitants of the settlement, the establishment of a "lending library of books." The Government approved the suggestion, and ordered it to be carried into effect. The Court of Directors have confirmed this decision,

EAST INDIA HOUSE,
February the 23rd, 1832.

THOMAS FISHER,
Searcher of the Records.

(2).—An account of all sums that have been applied to the purpose of educating the Natives in India, from the year 1813 to the latest period to which the same can be made out; distinguishing the amount in each year:—

YEAR.	Bengal.	Madras.	Bombay.	Total.
	£	£	£	£
1813	4,207	480	442	5,129
1814	11,606	480	469	12,555
1815	4,405	480	537	5,422
1816	5,146	480	578	6,204
1817	5,177	480	795	6,452
1818	5,211	480	630	6,321
1819	7,191	480	1,270	8,941
1820	5,807	480	1,401	7,688
1821	6,882	480	594	7,956
1822	9,081	480	594	10,155
1823	6,134	480	594	7,208
1824	19,970	480	1,434	21,884
1825	57,122	480	8,961	66,563
1826	21,623	480	5,309	27,412
1827	30,077	2,140	13,096	45,313
1828	22,797	2,980	10,064	35,841
1829	24,663	3,614	9,799	38,076
1830	28,748	2,946	12,636	44,330

(Errors excepted).

EAST INDIA HOUSE, }
13th March, 1832. }

JAMES C. MELVILL,
Auditor India Accts.

[To be continued in Vol. XXI]

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